TA'RIKH-I SHAIKH UWAIS

(HISTORY OF SHAIKH UWAIS)

AN IMPORTANT SOURCE
FOR THE HISTORY OF ADHARBAIJAN
IN THE FOURTEENTH CENTURY

BY

J. B. VAN LOON, Ph. D.



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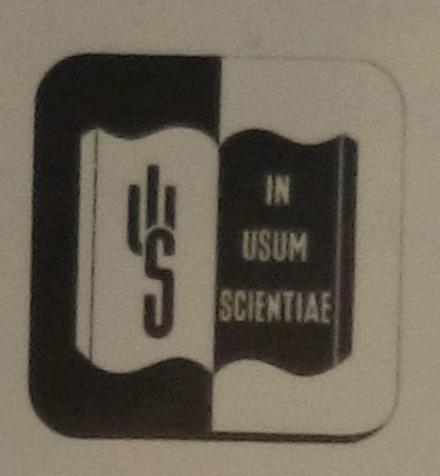
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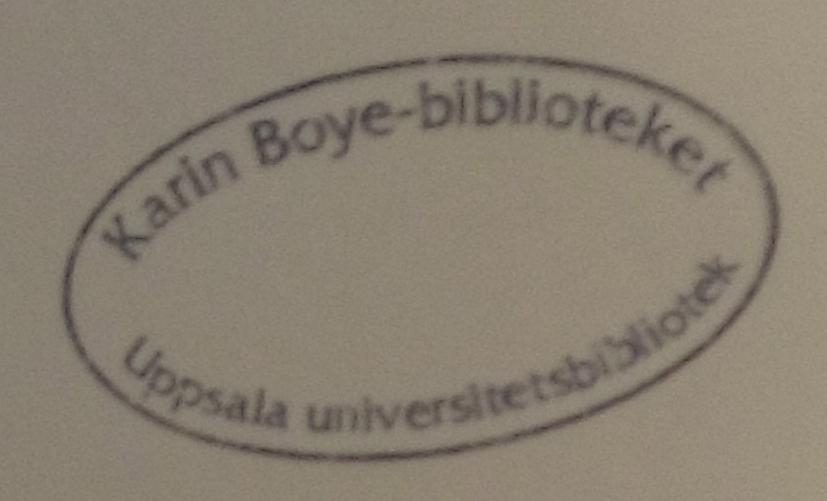
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I am indebted to many persons for the assistance they have given me in finishing my studies and in preparing the present work. I wish to express special thanks to Professor Minorsky for his readiness to impart to the beginner some of his immense knowledge in the complicated field of oriental history and geography.

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INTRODUCTION

No period in Persian history has attracted the attention of Western historians to a greater extent, or been studied more intensively than the time of the Mongolian domination, which began at about 1220 and finished round the middle of the fourteenth century.

This interest is due largely, no doubt, to the personality and work of Jingiz Khān who stood at the beginning of this period and who succeeded in knitting together the forces of Mongolian and Turkish tribes inhabiting the vast steppes of central Asia, and in building an Asian empire of an extent hitherto unknown. But apart from its extent, this empire of the steppes distinguished itself by another aspect: under the successors of Jingiz Khān it contained two old centres of civilization, China and Persia, and for the first time in history it opened the possibility of direct communications between Eastern and Western Asia within the framework of one state. And this has made the conquest of the Mongols, often disastrous in itself, an event of the utmost importance in world history.

But the study of this period, as far as it is part of Persian history, has definitely been stimulated to a considerable extent by the existence of several excellent histories written in Persian, partly by order of the Mongolian kings who were themselves residing in Persia. The most important of these works are mentioned below.

The first in chronological order is the "Ta'rīkh-i Jihān-gūshā", the history of the World-conqueror, a work by Juwainī (1225 - 1283), who describes the conquests of Jingiz Khān. Then, as a source for the history of the Mongolian empire created in Persia by Hūlāgū and his successors, the Ilkhāns, we have the work of the great historian Rashīd al-Dīn (1247 - 1318) who wrote a World-history, called Jāmi' al-Tawārīkh, which ends with the events of the year 1304. His work was continued by Qāshānī in his Ta'rīkh-i Sultān Ūljāytū, and much later by Hāfiz-i Abrū (who died in 1430) in his Dhail-i Jāmi' al-Tawārīkh. As a continuation of Juwainī's Ta'rīkh-i Jihān-gūshā and as an important source for the history of the small dependent kingdoms, we have the Ta'rīkh-i Waṣṣāf, dealing with the time from 1257 until 1328. Finally, there is the less detailed general survey of Hamd Allāh Mustau-fī, called Ta'rīkh-i Guzīdah (Selected History) 1.

Although less extensive than any of these works, the history

¹⁾ B. Spuler, Quellenkritik mur Mongolengeschichte Irans, in ZDMG 92 (1938) p.219-243, and Spuler/Iran p.4-11.

which is the subject of the present study, the Ta'rīkh-i Shaikh Uwais, is one of the works of reference dealing with the decay of the Mongolian period in Persia, i.e. the first half of the fourthe Mongolian period in Persia, i.e. the first half of the fourthe Mongolian period in Persia, i.e. the first half of the fourthe Mongolian period in Persia, i.e. the fact that it deals we may put at about 1360, and also to the fact that it deals we may put at about 1360, and also to the most important dynasespecially with the history of one of the Mongolian empire, viz. the ties which became heir to part of the Mongolian empire, viz. the Jalāyirs.

Unfortunately only one copy of Ta'rīkh-i Shaikh Uwais has been preserved, as far as is known, and even that is in a defective state. The absence of some pages at the end prevents us from state. The date on which the work was finished.

Little is known about its author. The only information we have about him is his name, which is given on page six of the manuscript: Abū Bakr al-Qutbī al-Ahrī. So he appears to have been a native of the town of Ahr or Ahar in Adharbaijān, and from the lively description given by him of events round the middle of the fourteenth century we may conclude that he lived and worked in Adharbaijān in the first half and at about the middle of that century. I have found no further details about him in his own work or in other books of reference.

Like many of the products of Muslim historiography, both Arabic and Persian, Ta'rīkh-i Shaikh Uwais takes the form of a general history, beginning at the time of Adam and continuing up to the author's life-time. As in most other works, the rise of Islām is the focal point of history and is a decisive factor in the division of the work: accordingly, after dedicating his book to Sultān Shaikh Uwais, using the conventional flattery, al-Ahrī divides his work into two parts, the first dealing with the period before Islām and the second with the period following Islām.

In the first part, beginning with \$\overline{A}\text{dam}\$, there is a subdivision into four dynasties (the P\overline{I}\shdadamans, Kayanians, A\shkanians and Sasanians). In this part al-Ahr\overline{I} tells the history from the time of \$\overline{A}\text{dam}\$ on, listing the best-known biblical characters, which also occur in Qur'anic tales, and the old Persian kings as they are known from the \$\Shannamah\$ and the quotes \$\overline{I}\text{abar}\overline{I}\$ as one of his sources, and also the \$\Shannamah\$ and though al-Ahr\overline{I}\$ sometimes disagrees with Firdaus\overline{I}\$, from whose work I have found only one verse quoted literally. The sequence of the Persian kings is \$\overline{I}\text{practic}\$ ally the same as it is in the \$\Shannamah\$ and the Persian kings is \$\overline{I}\text{practic}\$ ally mentioned, such as for instance the Jamastnamah, the Tawar\overline{I}\text{kh}-i Sanjar\overline{I}\$ and the Haft Paikar of Nizam\overline{I}\$.

The second part, or the history since the appearance of Islam, is subdivided into five dynasties (the orthodox caliphs, yads, Marwanids, 'Abbasids and Mongols). The history of

Islām and the first conquests are given in summary form, special attention being devoted to 'Irāq and Persia. As the story proceeds attention to and special interest in these countries are far more satisfactorily achieved when the caliphate is transferred to Baghdād and the centre of Islām is shifted to 'Irāq and Persia for several centuries. The Saljūq and Ghaznawid and other smaller dynasties, which came into being and played important roles in the period of decay of the 'Abbāsid caliphate in Persia, 'Irāq and surrounding countries, are dealt with in great detail.

The author was dependent for all these periods, including the first decades of the last period treated by him, — the time of the Mongol invasion and domination — on the books written by his predecessors; he contented himself with copying them or summarizing the contents of their works, and the effect of this can be seen in the terseness of his style which is occasionally obtuse. Although it is possible that he incorporated some details from works no longer extant, thereby supplementing our knowledge about these earlier périods, nevertheless, as a general rule, the part of this kind of work most deserving attention and interest is the one in which the author treats events which are contemporaneous or nearly so; events or circumstances which he describes from his own experience or from direct or indirect contact,

The part of the manuscript with which we are concerned here deals with the period from the death of the Mongolian conqueror of Persia and 'Iraq, Hūlagū, in 1265 till the point where the manuscript finishes, i.e. 1359.

For most of his data about the time from 1265 till 1304, the author is largely dependent on the works of the greatest historian of the Persian-speaking world, RashId al-DIn, whose Ta'rTkh-i Mubarak-i Chazanī ends in 1304. In various places, the extremely abridged and, in some cases, inaccurate story of al-AhrT, written in obtuse, concise style, can only be understood by referring to the works of Rashid al-Din. It goes without saying that for this period, a book of the relatively small size of Ta'rīkh-i Shaikh Uwais, has little of importance to add to the story of RashId al-DIn. There are, however, minor differences in the orthography of personal names (for instance Tudan, whereas RashId al-DIn writes Tudun, Shidun for Sudun in the work of Rashid) 2 and in dates or events (for example in his description of the struggle between Baydu and Ghazan, RashId-al DIn is exclusively in favour of his protector, Chazan). It appears from the story about the struggle between Ghazan and Baydu, that al-AhrT's description

²⁾ MB p. 136; RaD/Jahn I, 31.

approximates to the Paris manuscript of the work of Rashīd. Apart from further differences in details, al-Ahrī distinguishes himself by his interest in the rulers of the Mongolian empire in Southern Russia, the Dasht-i Qipchāq to which Rashīd al-Dīn pays no attention at all ³.

It is possible that for some details of the events described by him of the history after 1304, the author was dependent on sources like the above-mentioned unpublished work of $Ab\bar{u}$ al- $Q\bar{a}$ -sim $Q\bar{a}sh\bar{a}n\bar{1}$, but as the events which he relates become nearer to his own lifetime, there is a very striking contrast with the earlier part of his book, both in style and in the mode of description. The style becomes more lively and much less terse and the story much more independent. He includes in his description many details of the local history of his native country, $\bar{A}dh$ arbaij $\bar{a}n$.

When we compare the story of al-Ahrī with one of the most important sources for the history of North-west Persia in this period, viz. the work of Hāfiz-i Abrū (died in 1430), it appears that both works have in common the main trend of events during those years. One passage, describing the struggle before the gate of Baghdād ⁴ can be found quite literally in the work of Hāfiz-i Abrū ⁵. This might indicate either that Hāfiz-i Abrū used the present work as a source, directly or indirectly, or, although this seems less likely, that both used a common source. Apart from the common passage mentioned above, however, and one or two resemblances in words or parts of sentences, in this part we find many events which are described by al-Ahrī with details of the history and historical geography of Ādharbaijān which we do not find in Hāfiz-i Abrū.

Throughout the final part of the work, al-Ahrī devotes most of his attention to his native country, Adharbaijan, and to the dynasty which ruled, intermittingly, during his lifetime, viz., the dynasty of the Jalayirs, to one of whom, Sultan Shaikh Uwais, he dedicated his work.

Adharbaijān and the adjacent areas, south of the Caucasus, were the parts of the Mongolian empire in Persia and 'Irāq, which, owing to their position, had the most direct contact with the Mongols in Southern Russia. This explains why al-Ahrī, unlike many other historians in Persia, was also concerned with events

³⁾ V. Tizengauzen: Sbornik materialov otnosjaščikhsja k istorii Zolotoj Ordy, II. Izvlečenija iz Persidskikh sočinenij. Moskva - Leningrad, 1941. Persian text p. 228-231; Russian translation p. 99 - 103. This work was not accessible to me but contains, according to information, 140, 146, 150 - 151, 153, 155 - 157, 176 - 179, 184.

4) MS p. 173.

5) HA/Bayani p. 177.

on the other side of the Caucasus. As a result he treats the names of the Mongolian rulers in the Dasht-i Qipchāq as equal in importance to those of the rulers of Persia, His information, nevertheless, is rather scanty 6.

Special attention is devoted to the members of the Jalāyir dynasty and to their exploits. Al-Ahrī cites incidents which are not to be found elsewhere (for instance about Shaikh Hasan Buzurg in Gurjistān and Rūm 7, the rise to power of Shaikh Hasan 8. Limiting his interest to his native country and to the areas in which the Jalāyirs fought or were influential, al-Ahrī gives hardly any information about the other, often much more powerful dynasties which arose after the decay of the Mongolian empire in Persia, such as for instance the Muzaffarī's and the Karts.

In conclusion it may be said that Ta'rīkh-i Shaikh Uwais is an independent source of knowledge about the history of North-west Persia and about the contacts with the Dasht-i Qipchāq in the first half of the fourteenth century.

It is a great pity that the single extant copy of al-Ahrī's work is incomplete and that it stops just at the point where we might have expected the most detailed first-hand information, viz. the beginning of the reign of Sultān Shaikh Uwais. Whether the author himself never completed his work, or the copyist did not finish his task, we do not know.

The Jalayir dynasty

With the death of Sultān Abū Sa'īd in 1335, the Mongolian dynasty in Persia and Western Asia, descending from Hūlāgū Khān, had practically come to an end, and after a few monarchs who were short-lived, Mongolian power in Persia may be said to have disappeared completely. This was shortly before the middle of the fourteenth century. A period of anarchy followed and in the interregnum of half a century until the rise of Timūr, a number of petty dynasties divided the country, the best-known of them being the Jalāyirs in the West, the Muzaffarī's in the South-West, the Sarbadārs in the area of Sabzawār and the Karts in the North-East (Herāt) 9.

Among these dynasties, the Jalayirs were the most important.

⁶⁾ E.g. in the series of rulers of the Dasht-i Qipchaq he omits the name of Teleboga who ruled from 1287 till 1291.

⁷⁾ MS p. 157.

⁸⁾ MS p. 164, 165.
9) Browne III, p. 159-180.

They ruled the centre of the disintegrated empire: Mesopotamia and Adharbaijan. And although another Mongolian tribe, the Chuand Adharbaijan. And although another Mongolian tribe, the Chuand Adharbaijan. And although another of influence of Hasan Buzurg, the panids, restricted the sphere of influence of Hasan Buzurg, the panids, restricted the sour uses extended this once again as Jalayir, to Baghdad, his son Uwais extended this once again as Jalayir, to Baghdad, his son Uwais extended this once again as Jalayir, the Ferpulsed the menacing invasion from the far as the Caucasus. He repulsed the menacing invasion from the far as the Caucasus. And to the West he tried to advance to the south of the Caucasus. And to the West he tried to advance to the south of the Caucasus. And to the West he tried to advance to the south of the Caucasus. And to the West he tried to advance to the south of the Caucasus. And to the West he tried to advance to the south of the Caucasus. And to the West he tried to advance to the south of the Caucasus. But after his Persia and 'Irāq, the Mamlūk sultāns of Egypt 10. But after his death in 1374, his kingdom was divided into two, which facilitated its conquest by a new conqueror: Timūr. More than any other dynasty, the Jalayirs favoured arts and literature.

As this history deals with the most prominent member of the Jalayir dynasty and pays special attention to his ancestors, it may be useful to give here a short sketch of the history of the whole dynasty.

The Jalayirs were a large and important Mongolian tribe whose name is also found in later times for clans of the Ordos, Kirgiz and Uzbek. The Jalayir dynasty in Persia was also called the allowing derived from Ilka (Ilga) or Ilgay Nuyan, who served under Hulagu and who played an important rôle during the conquest of South-West Asia by the Mongols 11. He was still alive at the time of the death of Hulagu in 1265 12, but after that we do not hear any more about him. His children continued to hold important posts in the Mongolian empire of Western Asia and intermarried with the descendants of Hulagu.

His son Tughu (or Tughī or Tughuz or Tugu) Bitikchī 13 was sent to Rūm when Abaqā succeeded Hūlāgū, and we find him there at the time of Baibars' advance to that area in 1275. Apparently he died or was killed at about this time, and his heirs inherited part of Rūm (probably Konya) 14.

Uruqtū, whose son Iqbāl was killed shortly after <u>Ghāzān as</u>cended the throne ¹⁵, was another of <u>Ilgā Nūyān's sons</u>, the most prominent of whom was Aqbūqā. After the death of Abaqā, when several possible successors to the throne were brought forward, such as Takūdār (Aḥmad), Mankū Timūr and Arghūn, Aqbūqā sided with the last one ¹⁶, but when finally Aḥmad succeeded he transferred his allegiance. He was sent to Rūm against Qūnqūratāy in

¹⁰⁾ Spuler, Geschichte der islamischen Länder, zweiter Abschnitt: Die Mongolenzeit p. 45 (Handbuch der Orientalistik, sechster Band, Leiden - Köln 1953).

¹¹⁾ For the Jalayir tribe see Berezin p. 32 - 44.
12) RaD/Jahn I. p. 6. 7.

¹³⁾ MS p. 134. 136, 141; RaD/Jahn I, p. 8, 31.

¹⁵⁾ RaD/Jahn II. p. 98. 16) RaD/Jahn I. p. 44.

1282 ¹⁷ and acted as counsellor to Aḥmad, to whom he remained loyal when the latter had to defend the throne against Arghūn. When Arghūn gained the victory and ascended the throne in 1284, Aqbūqā was arrested, but acquitted. Nevertheless, although he married a daughter of Arghūn, Ūljatāy, it seems that he did not hold a prominent position. In 1290 he was in Rūm ¹⁸.

When Gaikhātū succeeded Arghūn in 1291, Aqbūqā again came to the fore. He helped the new ruler to punish the opposing emirs and acted as commander-in-chief of his troops when Gaikhātū was ill in 1292. Together with three other emirs he went to Tabrīz for the disastrous issue of the paper-money and when he was sent against the rival of Gaikhātū, Bāydū, in March 1295 19, and his colleague Taghāchār went over to the enemy in the neighbourhood of the river Jaghātū, he remained loyal and was arrested and killed in the same month near Hashtrūd at the instigation of Qūnchūqbāl.

Of his children, Ḥusain, Mūsāīl and Ūdūnji ²⁰, (the first two names showing the influence of Islām on the Jalāyirs) Ḥusain enjoyed the favour of Ūljāytū and later of Abū Sa'īd. Ḥusain married Ūljatāy, the wife of his father ²¹. He took part in the campaign against Gīlān in 1307 ²² and he was sent to Khurāsān against the rebellious Yasāwur whom he drove back to Nīshāpūr, Ṭūs and Herāt, but only after the arrival of reinforcements ²³. Amir Ḥusain died in January — February 1322 in Khurāsān and was burried in Tabrīz ²⁴.

The Shaikh 'AIT, whose daughter Anūshirwān Khātūn married Dīnī Bek, the later ruler of the Dasht-i Qipchāq, in 1331, was probably his son ²⁵. But it was his other son, Ḥasan, who acquired a strong position in the period of decay of the Mongolian power in Persia and 'Irāq, who was the real founder of the power of the Jalāyir dynasty. The rather latent struggle under the rule of Abū Sa'Td (1317-1335) became, under that of his numerous successors, an open struggle between the real rivals, the Jalāyirs on one side, and the Ūyrats and Suldūz (Chūpānids) on the other. In this struggle the Chūpānids proved to be more astute, ruthless and successful (at least in the beginning) than the Jalāyirs.

At the beginning of the reign of the young and inexperienced king Abū Sa'Id, Chūpān obtained an all-powerful position and lit-

MS p. 156.

¹⁷⁾ RaD/Jahn I, p. 47. 18) RaD/Jahn I, p. 77.

¹⁹⁾ RaD/Jahn I, p. 89 - 90. 20) MS p. 146; Berezin p. 37.

²¹⁾ RaD/Jahn I. p. 61. 22) HA/Bayani p. 17.

²³⁾ HA/Bayani p. 104 - 106.

²⁴⁾ Mirkhwand V. p. 150; Mustaufi p. 606; MS p. 151.

tle was heard about Ehaikh Hasan or his activities. The opposition of Abu Sa'id and many emirs to Chupan and his relatives, however. brought about the final downfall of the once mighty emir and he was killed in 1327 by Ghiyāth al-Dīn, the king of Herāt, with whom he had taken refuge 26. In the same year, Shaikh Hasan was in Qarābāgh and, according to Ta'rīkh-i Shaikh Uwais, at that time he dominated Adharbaijan, Mughan, Arran and Shirwan 27. He received the title "emir of the ulus", and apparently he had such a strong position that he aroused the envy of a number of emirs who accused him of conspiring against the life of king Abū Sa'Id. They claimed that in this he was in allegiance with Baghdad Khatun, his former wife, whom he had had to divorce and cede to the king. He was sentenced to death and only the intervention of his mother, who was an aunt of Abu Sa'id, could induce the king to change the sentence into banishment to the fortress of Kamākh 28. This happened in 1331/1332. After about a year the false nature of the accusations came to light and in the winter 1333-1334 Shaikh Hasan was sent to Gurjistan and later the whole of Rum was assigned to him.

With the death of Abū Sa'īd in 1335, the regular and, to a certain extent, central government of the Mongolian empire in Persia came to an end. The real power during the next few years lay in the hands of the two principal factions, the Jalāyirs and their opponents, the Suldūz or Chūpānids and the Ūyrats, whose ambitions were "thinly masked by the puppet princes of the race of Hūlāgū, whom they successfully raised to a nominal and generally brief sovereignty" ²⁹.

Under the immediate successor of Abū Sa'īd, Arpā, Shaikh Ḥasan again became emir of the ulūs 30. But the Ūyrat 'Alī Bāshāh rebelled in Baghdād and installed on the throne one Mūsā, a grandson of Bāydū. In a battle near the river Jaghātū, Arpā was beaten by 'Alī Bāshāh who afterwards came to Ūjān in the company of Mūsā and had Arpā killed in Sulṭāniyyah on May 15, 1336. Several emirs, especially Ḥājjī Ṭaghāy, soon began to oppose Mūsā and 'Alī Bāshāh and they instigated Shaikh Ḥasan who was in Ūjān, or according to other sources in Rūm, to march against them 31. At first, 1336, placed on the throne a descendant of Anbārchī, called Muḥammad (or originally Pīr Ḥusain 32). Several emirs, among them

²⁶⁾ HA/Bayani p. 133. 27) MS p. 153.

²⁸⁾ HA/Bayani p. 142; Mīrkhwānd V. p. 158; MS p. 156.
30) MS p. 150

³¹⁾ HA/Bayani p. 151 - 152; MS p. 161.

Surghan, joined Shaikh Hasan who, according to Mīrkhwand, tried to reach an agreement with 'Alī Bāshāh ³³. 'Alī Bāshāh was a willing party to this but was thwarted by his emirs. On July 24, 1336, however, a battle took place between the two parties. It seems that 'Alī Bāshāh managed to obtain the neutrality of Shaikh Hasan and to leave the two pretenders to the throne to fight the battle. Muḥammad was defeated on the first day of this battle which was fought at Qarādarah. But Shaikh Hasan saw that he had been deceived by 'Alī Bāshāh and found Mūsā's troops engaged in plundering, and on the following day he defeated the army of Mūsā, who escaped. 'Alī Bāshāh was killed ³⁴.

Under the nominal rule of his puppet Muḥammad, Shaikh Ḥasan became the real ruler of North-West Persia. He married Dilshād Khātūn, who was renowned for her beauty and brilliance. She was the daughter of the Chūpānid Dimishq Khwājah. He sent his emirs to Kurdistan, Diyārbakr, Qarābāgh and Baghdād. But his enemies did not rest. Ḥasan's emir, Qarā Ḥasan, was defeated by Mūsā Khān on the bank of the river Aqsū in the eastern Caucasus, and Ḥājjī Tūghānak was defeated by the Ūyrats who were in Baghdad 35. And 'Alī Ja'far, whom he had sent to Khurāsān, treacherously instigated Shaikh 'Alī to place Tughāy Timūr on the throne, and they marched to Īrān. They met the troops of Shaikh Ḥasan, Muḥammad, Sūrghān and his mother Sātī Bek, who were in Arrān, in the neighbourhood of Marāghah in June 1337 and suffered a heavy defeat. Mūsā Khān was taken prisoner and killed and Shaikh 'Alī met a similar fate in Khurāsān at the hand of Arghūnshāh 36.

The power of Shaikh Hasan was not unlimited. He assigned Diyar-bakr, Rum, Nakhchawan, Mughan, Khurasan, Fars, Shīraz and Baghdad to his emirs and settled in Mughan in the winter of 1338 37.

Apart from the set-back caused by the defeat of his emir Muhammad Maulayad or Maulay in Khurasan, however, a dangerous enemy entered the scene at this stage in the person of the Chupanid Shaikh Hasan, the son of Timurtash, called Hasan Kuchik, the Little One, in distinction from his Jalayir namesake Shaikh Hasan, who was usually called Hasan Buzurg, the Great One.

Hasan Kūchik was in the fortress of Qarā Ḥiṣār in Rūm and started a rebellion against Artanā, whom Ḥasan Buzurg had left there as his governor when marching against 'Alī Bāshāh. He introduced a certain Qarā Jumrī and asserted that this was his father Timūrtāsh, who had in reality been killed in prison in

³³⁾ Mīrkhwand V. p. 161.

³⁴⁾ Mīrkhwānd V. p. 161; HA/Bayani p. 152 — 153. 35) MS p. 162 — 164.

³⁶⁾ Mīrkhwānd V, p. 162; HA/Bayanu p. 154 - 155; MS p. 163.

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Egypt, but who, according to Hasan, had escaped from there and had now come to Rum 38. Shaikh Hasan Buzurg marched against the alleged Timurtash from Tabrīz and gave battle in Alataq in July 1338, but was defeated. Muhammad, the nominal ruler, was taken prisoner and killed by Qara Jumri, who also distrusted Shaikh Hasan Kuchik, however, and tried to kill him when he came back from the campaign. When Qara Jumri came to Tabriz, Hasan Buzurg went from there to Ujān, where the Chupanids and Uyrats were at that moment, and returned later again to Tabrīz 39.

Hasan Kuchik and his followers hoped to strengthen their position by putting Satī Bek, the sister of the late king Abū Satīd. on the throne in Warzuqān 40. Sātī Bek had first been married to Chupan and later to Abu Sa'Id's successor Arpa, and the Chupanids, believing that their own claims to power and those of Satī Bek were legal and more justifiable than those of the other party, went to Sultaniyyah and attempted to persuade Hasan Buzurg to come to them to Qarabagh. He refused, however, and was offered help, or more probably asked for help from Tughay Timur and Arghunshah who came from Khurasan. But on the eve of the decisive battle, the astute Shaikh Hasan Kuchik managed by trickery to effect the retreat of Tughay Timur and Arghunshah to Khurasan 41.

Hasan Buzurg was now in a difficult position. He went to Baghdad and installed Jihan Timur, son of Alafrank, on the throne.

Hasan Kuchik, thinking it preferable to have a male occupant on the throne, countered this move. He came to Ujan and crowned Sulaiman, a descendant of Yashmut, son of Hulagu (according to Ta'rīkh-i Shaikh Uwais, his real name was Ilyās) 42, who married queen Satī Bek. Hasan Kuchik succesfully repelled attacks on his position in Adharbaijan by Hasan Buzurg, and defeated Surghan who started a rebellion in Rayy, aided by Tughay Timur. Surghan was taken prisoner and banished to the fortress of Qara Hisar 43

In his struggle against Hasan Kuchik, Shaikh Hasan Buzurg found questionable allies in the Chupanids Yaghī Bastī and Malik Ashraf, who revolted against Hasan Kuchik and fled, together with several Uyrats, to Baghdad. But when Hasan Kuchik tried to persuade them to come back and help him, Shaikh Hasan Buzurg grew suspicious and tried to kill them. Thereupon, they fled and occupied themselves with plundering until the cruel murder of Hasan Kuchik by his wife 'Izzat Malik on December 15, 1343 permitted them to return to Sultaniyyah 44.

³⁸⁾ Mīrkhwand V. p. 162; HA/Bayani p. 156 - 157; MS p. 164 - 165. 39) HA/Bayani p. 157; MS p. 165.

⁴⁰⁾ Mīrkwānd V, p. 163; HA/Bayani p. 158; MS p. 166. 41) Mīrkhwānd V, p. 163-164; MS p. 158; MS p. 166. scription of the week position. 166 - 167 gives a too favourable description of the weak position of Shaikh Hasan Buzurg. 42) Mīrkhwānd V, p. 164.

⁴³⁾ HA/Bayani p. 162 - 166; MS p. 168 - 169. 44) Mīrkhwānd V. p. 165; HA/Bayani p. 169 - 171; MS p. 169 - 170.

Sulaiman, having lost all influence with the Chupanids, came to Ujan and joined Shaikh Hasan Buzurg, with whom he returned once again to Tabrīz. Meanwhile, Malik Ashraf and Yāghī Bāstī concluded an agreement with Sūrghān, who had escaped from the fortress of Qarā Hiṣār to which he had been banished. Sūrghān, however, soon defeated by Malik Ashraf and leaving Yāghī Bāstī, went to Diyārbakr, where he was cordially received by Īlkān, the son of Shaikh Hasan Buzurg 45. From there he went to Artanā in Rūm, together with his mother Sātī Bek and Sulaimān, and later to Baghdād to Hasan Buzurg, who treated him well, but, when he rebelled, had him punished by his son Īlkān.

Malik Ashraf, meanwhile, had killed his former ally and nephew Yaghī Bāstī, and now made plans to conquer the town of Baghdād. After he had defeated Īlkān in Kurdistān in 1346, he set out in the following year for Baghdād. Hasan Buzurg was only prevented by the resoluteness of his wife Dilshād Khātūn from retreating to Kamākh, and finally Malik Ashraf had to raise the siege of Baghdād 46. His siege of Iṣfahān was also in vain 47, but Ādharbaijān remained under his tyranny till he was defeated and killed in Kūbtū (Gūbdū?) by Jānī Bek, the ruler of the Dasht-i Qipchāq, in 1356/1357 48.

In July 1356 Shaikh Hasan Buzurg died ⁴⁹. He was buried, as were several of his descendants after him, at Najaf, the town where the tomb of 'Alī, the son-in-law of the Prophet, was situated ⁵⁰. The fact that Hasan chose the town with this sanctuary of the Shī'ites as his last resting-place, indicates that the Jalāyirs had been completely iranicised by this time and had taken the side of the religion that was prevalent in their domains, viz. the Shī'ite form of Islām. This is also evident from the choice of names, such as 'Alī, Ḥasan and Ḥusain, so common to the Shī'ites because they were borne by 'Alī and his sons ⁵¹.

Hasan Buzurg was succeeded by his son Sultan Uwais who was the best-known scion of the Jalayir dynasty, probably because of his cultural works and the poems dedicated to him, rather than on account of his political and military successes.

The first task which he set himself was the clearing of the Northern part of his realm. Together with 'Alī Pīltan and 'Īsā

⁴⁵⁾ HA/Bayani p. 174 - 176; MS p. 170 - 171.
46) HA/Bayani p. 178; Mīrkhwānd V, p. 167; MS wisely omits mentioning the plan of Hasan Buzurg to leave Baghdād.

⁴⁷⁾ Mīrkhwānd V. p. 168; HA/Bayani p. 180 - 181. 48) HA/Bayani p. 187 - 188; MS p. 172 - 179.

⁹⁾ HA/Bayani p. 184; MS p. 175; EI, s.v. Hasan Buzurg.

⁵⁰⁾ Mīrkhwand V, p. 171; HA/Bayani p. 195.
51) Does the title "Shaikh" perhaps imply leadership, nominal or real, of a dervish order? The combination of political and religious power was not uncommon, as can be seen in the origin of the Safawid dynasty.

Bek, he marched to Adharbaijan against Akhling who had taken poss session of that area after the death of Malik Ashraf and the return of Jahr Bek and his son Birdr Bek to the Dasht-i Qipchag sa After some initial successes for Akhljud resulting from the due bious attitude of 'Isa Bek and the Uyrats in the army of Uwais, he was finally defeated by Uwais, near Kuh Sita 83 on August 6. 1358. Akhijuq and his Ashrafi's went to Nakhehawan and Uwais entered Tabriz and took up residence in the 'Imarat-i Rashidt, Uwais tried to win the opposing emirs over to his side and bestewed favours on them, except forty-seven whose intentions were suspected and who were put to death 34. This last streke appeared to increase the number of adherents of AkhTjuq; he assembled troops in Nakhchawan, Barda ah and Arran and defeated 'AlT Piltan at Sanbul 55, after the hesitancy and indecision of the latter persuaded the Turkomans in his army to go over to the enemy "", Uwais retreated safely to Baghdad though he suffered some lesses on the way.

Mubariz al-Din Muhammad of Yazd then marched to Adharbalian, defeated Akhtjuq near Maraghah, and entered Tabris, but returned to Isfahah after only a few days on hearing of the new advance of Uwais, who re-entered Tabriz and took up residence in the house of Shaikh Kajajī (?). He tried to win the friendship of Akhījūq who had fled to Qabban, but when he was informed by Kajajī that Akhljuq, 'All Pilian and Khwajah Jalal al-Din Qazwini engineered a plot against his life, he put them to death 37. In 1360 he sent Abu Ishaq, the son of Ilkan, to conquer Rayy, but he fled to Başrah and was later poisoned 58,

In the spring of 1361, Uwais was in Ujan and in the autumn of the same year he went to Tabrīz. In the winter of 1364, when he was on the point of marching to Qarabagh against Kawus Shirwant, he was informed of the rebellion of the governor of haghdad, Khwajah Marjan. He went there and took the town, though Marjan had inundated its surroundings. Having stayed there for about eleven months and entrusted the town to Sulaiman Khasin, he went, in the spring of 1366, to Diyarbakr, Mausil and Mardin. In this area resided a tough enemy who still defied the authority of the Jalayirs: Bairam, the chief of the Qara-qoyunlu or Black Sheep Turks. Uwais defeated him near Mush and plundered his pessessions.

⁵²⁾ HA/Bayani p. 189; MS p. 180 - 183. 53) HA/Bayani p. 189; MS p. 180 - 183.

D. 81; L. - St. - (Suntay). Cf. note 130 of the translation.

Mirkhwand V. p. 170; BA/Day. Cf. note 130 of the translation.

⁵⁴⁾ Mirkhwand V. p. 170; HA Bayani p. 190. 55) MS p. 183. The reading of this name is uncertain.

⁵⁷⁾ HA/Bayani p. 190 - 191; Mustauff p. 676 - 680.

He spent the summer in Tabriz and the next winter in Ragidal and came to Tabriz again in the spring of 1367. Yet another opponent was subdued at this point: Kāmis Shirwānī, who had come to Tabriz twice during the absence of Uwais but whose possessions and countries were now plundered and destroyed till he submitted to Uwais, who gave back to him and a few others who had also recognized his authority, their lands as far as Darband, in return for the payment of a tribute 50.

Uwais, having ensured his power on the western and northern side of his realm, turned eastward. In 1370/1371 he defeated Amir Wall, who had ruled Astarābād and its surroundings since the death of the Khurāsānian ruler Tughāy Timūr, in Rayy, Rayy itself was given to Qutlughshāh 60 and two years later to Adil Agnā who was to play such an important rôle under the successors of Uwais. Uwais stopped the campaign against Amīr Wall when he was informed of the death of his brother Amīr Zāhid, who, while drunk, had fallen from a roof in Ūjān in 1371/1372. Another brother of his, Amīr Qāsim, had died of consumption in 1367/1363 and was buried in Najaf 61.

Fighting his enemies, however, was not the only occupation of Uwais. He loved poetry and protected poets. One of them, Salmän Sāwajī, wrote a number of panegyrics on his exploits, al-Rāmī dedicated his "Kitāb al-'ushshāq" to him. Uwais himself composed verses and was a good calligraphist and painter. He sent several golden and silver chandeliers to Mekka where his name was mentioned later for a number of years in the Friday's sermon. He tried to revive and to promote trade. Two letters are known to have been sent by him to Trebizond and to the Venetians, proposing a resumption of trade between the Black See and Tabrīz and offering favourable conditions. It seems however that the Venetians were extremely hesitant and unwilling as long as it was not proved that travelling between Tabrīz and the Black Sea harbours was safe 62.

Uwais died of consumption on October 9, 1374 63. His tomb is at Shādī Ābād-i Mashāyikh, near Tabrīz 64. An aquarelle of its

61) HA/Bayani p. 195 - 196.

⁵⁹⁾ Mīrkhwānd V. p. 171; HA/Bayani p. 192 - 195. 60) Mīrkhwānd V. p. 171 - 172; HA/Bayani p. 196.

⁶²⁾ EI s.v. Uwais and al-Rāmī; Wüstenfeld, Die Chroniken der Stadt Mekka. 1861, IV p. 258, 260; W. Heyd, Histoire du commerce du Levant, Leipzis 1886, p. 129, 131.

⁶³⁾ Khwandamīr III/I, p. 82.
64) Prof. Minorsky kindly informed me of a note on his grave in: Nashriyehi Dāneshkadeh-i Tabrīz, vol. III, number 7, p. 411-413. The various
readings in other sources (HA/Bayani p. 197: المراجعة عند المراجعة المرا

remains, as they existed in the middle of the last century, has been inserted in a Russian album of epigraphs 65.

After the death of Uwais, the power of his dynasty, built up by him and his father, began to disappear rapidly. He had arranged for his eldest son Hasan to inherit Baghdad and for another son, Husain, to succeed him as king. Expecting that Hasan would not accept this ruling, the emirs, perhaps with the consent of Uwais, put him to death immediately after his father had died. Husain was installed on the throne and recognized by the large majority of the emirs 66. Only Shāh Maḥmūd, the son-in-law of Uwais, made trouble and came from Isfahān to Tabrīz, but he fell ill and died very shortly after his return to Işfahān 67. In the subsequent troubles in Isfahān, Shāh Shujā' succeeded in conquering the town, and then set out for Tabrīz. Husain and 'Adil Aghā assembled their troops, but they had to return to Baghdad. Shah Shuja' did not enjoy the possession of Tabrīz for long. Dissention in the town itself, the loss of many of his soldiers due to the rigours of the winter, and an insurrection at Qazwin, compelled him to return to Isfahān and this gave Husain an opportunity to return to Tabrīz in the summer of 1376. At a meeting with his emirs at Ujan it was decided first of all to pacify the Turkomans of the Qara-qoyunlu or Black-Sheep Horde, who were led by the troublesome Bairam Khwājah, staying at the time in Erzerum. The following spring they marched westward and gained a number of successes when fighting against Bairam and his nephew Qarā Maḥmūd. At the other side of the realm, Mansur, sent to Yazd by Shah Shuja', went over to the side of Husain's powerful emir 'Adil Agha and was given Hamadan 68.

The strong position of 'Adil Agha apparently caused friction with the emirs. Sultan Husain, asked to act as an arbiter, chose the side of 'Adil Agha and ordered the emirs to be punished 69. The real government was virtually in the hands of 'Adil Agha.

In 1378/1379 Baghdad rebelled, under the nominal leadership of prince Shaikh 'Alī, son of Uwais, but in reality under Pīr 'Alī Bādīk, who also owned Shūshtar. Sultān Husain and 'Ādil Āghā deliberated in Sultaniyyah and resolved to march to Baghdad. When they were half-way, they were informed that the enemy had marched against them but had turned away to Shūshtar. Sultān Husain wanted to march to Baghdad, 'Adil was in favour of going to Shushtar and liberating prince Shaikh 'Alī from the hands of Pīr 'Alī Bā-

⁶⁵⁾ Epigrafika Vostoka II (Moskva - Leningrad 1948) p. 34. 66) Mīrkhwand V. p. 172; HA/Bayani p. 197 - 198.

⁶⁷⁾ HA/Bayani p. 198; Mustaufī p. 714 - 717. 68) Mīrkhwānd V. p. 172 - 173; HA/Bayani p. 199 - 204. 69) Mīrkhwānd V, p. 173; HA/Bayani p. 205 - 209.

dik. Finally Quanth put troops at the disposal of *Adil who laid stege to Ehughter in the beginning of 1381. But when Ehalkh 'All threatened to turn to Bhah Bhuja' in Bhīrās, 'Adil Agha agreed to leave him in the possession of Shushtar in exchange for his submission to Husain. 'Adil went back to Baghdad and Bultan Busain and he agreed that the former should remain in Baghdad and that *Adil should go to Kurdistan, but he went, in fact, to Sultan-Lyynh 70.

Pir 'All, supported by a number of emirs, came to Baghdad, professedly to show his submission. But Bullan Husain distrusted him, had several emirs killed and fled next day unhindered to Tabrīz.

'Adil Agha ran into difficulties when, during his stay in Qaz-Win. Amir Wall Astarabadi and Shah Mansur united to oppose him. When a number of emirs of Tabriz joined him he was in a stronger position, although he had to give Rayy to Amir Wall, who left Shah Mansur there, Another opponent, Shah Shuja', marched to Tabriz and entered Bultanlyyah. Bultan Husain and Bultan Ahmad, his brother, came to 'Adil's aid very slowly with their troops from Qarabagh, and he finally concluded an agreement with Shah Shuja' who returned to Shiraz 71.

'Adil then undertook the siege of Rayy, the town which he had given to Amtr Wall and which was defended by Shah Mansur, At the precise moment that Ehah Mangur was on the point of capitulating, news arrived that Bultan Husain had been killed, and this encouraged the besteged and induced 'Adil to raise the siege.

The siege of Rayy itself contributed to the death of Sultan Husain. When all the emirs and soldiers had left Tabrīz to assist 'Adil, Bultan Ahmad, the brother of Bultan Husain, went to his fief at Ardabil. When Husain wished him to return. Ahmad assembled troops in Ardabil. Arran and Mughan and came back to Tabriz at the end of April 1382, took possession of the undefended palace, ascended the throne and killed Husain, who was buried in the 'Imarat-i Dimishqiyyah 72.

Sultan Bayazid, Ahmad's brother, fled from Tabriz to Sultaniyyah and was proclaimed king by 'Adil and his emirs. Ahmad was driven away, but he managed to win a number of people over to his side and returned to Tabriz. He soon had to leave the town again, however, for prince Shaikh 'All and Pir 'All Bidak, who had been informed by 'Adil of the events in Tabriz, came from Baghdad with their troops. When Ahmad advanced against him, a number of his emirs went over to Shaikh 'All. Ahmad himself fled to Nakhchawan,

⁷⁰⁾ Mirkhwand V. p. 173 - 174; HA/Bayani p. 212 - 215; Mustaufi p. 721. 71) HA/Bayani p. 216 - 219; Mustaufi p. 725. 72) Mirkhwand V. p. 175; HA/Bayani p. 220 - 221.

where he concluded an agreement, with numerous qualifying conwhere he come with Qara Muhammad and his Turkomans, whereupon the latditions, with the difference Shaikh 'Alī and Pīr 'Alī, who were

in pursuit 73.

Once again, Ahmad came to Tabrīz and once again, when 'Adil and the emirs of Baghdad arrived, he left the town and went to Arran and Mughan. 'Adil assumed the government in Tabriz and having sent Mustafa Qushchī to Baghdad, he went himself to Mughan in pursuit of Ahmad. Through the mediation of Hushank, an agreement was concluded between Ahmad and 'Adil to the effect that Ahmad should have Adharbaijan, Sultan Bayazīd Persian 'Iraq, and Arabian 'Iraq would be under condominium of Ahmad and 'Adil. 'Adil, however, prompted by the emirs of Baghdad, wanted to reign supreme in Baghdad. He sent Tursun there, who killed the governor 'Abd al-Malik Tamghāchī. Making use of the ensuing confusion, Ahmad conquered the town and Tursun was killed at his command. In the spring of 1383 he went to Tabrīz; a battle against 'Adil ended in an indecisive result 74.

North-Western Persia became the battle field for larger armies, however, when it was involved in the struggle between the conqueror Timur and his opponent Tuqtamīsh. In the preliminary stage of this fighting, 'Adil was firmly established in the fortress of Sultaniyyah and was able to defy Sultan Ahmad and his ally. Amīr Walī, who had to raise the siege of Sultāniyyah when Tuqtamish invaded Adharbaijan and entered Tabriz. Meanwhile, 'Adil increased his power, drove Amīr Walī and the supporters of Sultan Ahmad away, liberated Tabrīz from Tuqtamīsh, and restored order. Sultan Ahmad sent Suntay to Tabrīz to resist 'Adil, but he was driven back to Baghdad 75.

'Adil did not enjoy his powerful position for long. When Timur advanced and conquered the fortress of Nihawand, 'Adil went there to meet him and for the pacification of his own area his troops were added to the army of Timur. But one of 'Adil's op ponents, Muhammad Sultanshah, managed to arouse Timur's anger,

and 'Adil was killed in September 1386 76.

After his campaign against Isfahān and Shīrāz in the followthe invacional was compelled to go back to Samarqand owing to the invasion of Transoxania by Tuqtamish. His son Miranshah also left Tabrīz, and for a number of years the town was in the hands of several successive insurgents and conquerors. Sultan Ahmad did

76) HA/Bayani p. 240 - 242.

⁷³⁾ Mīrkhwānd V. p. 175 - 176; HA/Bayani p. 221 - 224; Mustaufī p. 722. 74) Mīrkhwānd V, p. 176; HA/Bayani p. 224 - 228. 75) HA/Bayani p. 231 - 239.

not play an important rôle in the events in this part of Persia in this period 77.

In the summer of 1393 Mīrānshāh entered Sulţāniyyah, and after Timūr had conquered Shīrāz, Işfahān and Hamadān, he entered Baghdād. Sulţān Aḥmad fled, pursued by troops of Timūr. His son 'Alā' al-Daulah and some of his wives were taken prisoner and sent to Samarqand ⁷⁸. When Timūr turned northward to Russia and set out on his campaign to India in 1398, Aḥmad was able to return to Baghdād for a short time.

In September 1399, Timūr embarked on his "Seven Years' Campaign" in Western Asia. From the Ottoman Sultān Bāyazīd he requested in vain the extradition of Sultān Aḥmad and Qarā Yūsuf, the chief of the Qara-qoyunlu Turkomāns. Eastern Asia Minor was first conquered and from there Timūr turned to Syria and took Baghdād for the second time in June 1401, massacring the inhabitants of the town 79.

When Timur turned his attention once again to Asia Minor and fought the successful battle of Angora, where the Ottoman Sultan Bayazīd was defeated and taken prisoner, and then continued his march, Sultan Ahmad and Qara Yusuf fled to the sultan of Egypt who kept them both imprisoned till news arrived of Timur's death, on February 18, 1405 80. They were released and returned to their former possessions. While in prison, they had agreed that after their return Qara Yusuf should have Tabrīz, and Sultan Ahmad Baghdad. Though this clearly showed how strong the position of the Qara-qoyunlu chief had become, apparently Sultan Ahmad still hoped to regain all his former territory. After arriving back in Baghdad, he set out for Tabrīz in the summer of 1406 and was welcomed by the population who soon realized, however, that the cruel Ahmad had not learned very much during his exile. In these circumstances they welcomed the arrival in Tabrīz of Timur's grandson Abu Bakr, by which Ahmad was induced to go back to Baghdād 81.

After the death of Mīrānshāh, the son of Timūr, and the defeat of Abū Bakr by the Turkomāns (whereupon he fled to Kirmān), Qarā Yūsuf conquered Ādharbaijān and Arrān and placed his son Pīr Budāq on the throne. Sultān Aḥmād even accorded him recognition, and apparently the relations between Qarā Yūsuf and Aḥmad remained good, even after Qarā Yūsuf had imprisoned 'Alā al-Daulah, the son of Aḥmad, who had escaped from Samarqand. But when Qarā Yūsuf

⁷⁷⁾ HA/Bayani p. 242 - 255; Mustaufī p. 739.
78) Mīrkhwānd V. p. 64 - 66; HA/Bayani p. 255 - 256; Mustaufī p. 750 - 754.

⁷⁹⁾ Mīrkhwānd VI, p. 98 - 116; Browne III, p. 196 - 197.

⁸⁰⁾ Huart p. 322 - 323. 81) Huart p. 324 - 328.

was engaged in the siege of Erzinjan, Ahmad, seizing his optortunity, entered Tabrīz on July 3, 1410. As soon as Qarā Yūsuf had conquered Erzinjan, however, he marched to Tabrīz, and in the battle of August 29, 1410 Ahmad was defeated. He fled, but was taken prisoner and strangled after having been compelled to sign an agreement in which he ceded Baghdād to Shāh Muḥammad, the son of Qarā Yūsuf. Aḥmad was buried in the 'Imārat-i Dimishqiyyah, he is described as cruel and ruthless, but at the same time as a good musician and painter 82.

Baghdād was defended against the Qara-qoyunlu's for about one year and a half by Shāh Walad, son of Aḥmad's brother Shaikh 'AII, and, after his death, by his wife Tandū. They had to give up resistance, however, and withdrew to Shūshtar. Uwais, the son and successor of Tandū, reigned for about six years and was killed in 1421. His brother Maḥmūd reigned for only two years and was succeeded by Ḥusain, a son of Aḥmad's son 'Alā al-Daulah. He ruled over a large part of Arabian 'Irāq, with the exception of Raghdād, and when he was killed in 1432 after having been besieged for seven months in the fortress of Ḥillah by Isbahān ⁸³, a son of Qarā Yūsuf, the last vestiges of the power of the Ilkānī or Jalāyir dynasty had totally disappeared and had been replaced by the Qara-qoyunlu dynasty ⁸⁴.

Baghdād, which, since the conquest by Hūlāgū in 1258 and the murder of the caliph, had ceased to be a residence of the rulers of Western Asia and was in this respect replaced by Tabrīz, agaim became, under the Jalāyirs, the capital and the seat of the government of the whole domain or of 'Irāq proper. It began to recover and became again, though to a lesser degree than in the glorious past, a centre of scolars and poets, and in this period many new buildings, especially schools, and several mosques, were erected, such as the Madrasah Marjān, the Madrasah al-'Aqūlī, the Mosque of Sirāj al-Din, the Mosque of Sayyid Sultān 'Alī etc.

The manuscript

This review of Ta'rīkh-i Shaikh Uwais is based on the only manuscript of this work still extant 86, now preserved in the

⁸²⁾ Huart p. 330 - 340; EI s.v. Ahmad Jalair. 83) Hinz p. 127 - 128 calls him Aspan.

⁸⁴⁾ Huart p. 341 - 350. 85) IA III, p. 64, mad. Celâyir; 'Azzāwī II, passim and especially p. 327 86) Storey II/2, p. 343

University Library at Leiden 87. The manuscript may be described briefly as follows.

It is bound in a brown leather cover with a flap, and a few of the pages at the end are loose. The size of the book is eight by eleven by one in. There are 184 pages, numbered in black pencil apparently in recent times. The size of the image of the pages is five by eight and a half in. Each page consists of nineteen lines of text, framed by two parallel red lines. These are also used, where necessary, to divide a page into several parts or to separate the names of kings, caliphs etc. from the rest of the page. These names of kings etc. are in large black characters, while the names of prophets, most dates and the indication "verse" are in smaller red characters. The name of Shaikh Uwais, together with matter closely concerning him, and also the formula "in the name of God, the Compassionate, the Merciful" are in gold. Some of the headings of the chapters on the Saljūqids and minor dynasties and a few of the indications "verse" are in green or blue.

A few pages which had been damaged on the margins have been restored. Judging by the whiteness of the paper used, this work was carried out at a later period, but still before some oriental hand had added remarks referring to the contents.

The manuscript is, unfortunately, in a rather defective state. Pages are missing not only at the end, but inside as well, although the whole book has been so neatly bound together that no suspicion would be aroused as to the numerous gaps which exist. They occur between pages 61 and 62, 85 and 86, 95 and 96, 99 and 100 and between 131 and 132. Estimating the number of lost pages from the length of the period not covered and the detail of the contents preceding and following the gaps, the first three only amount to a few pages, but the last two can be put at about forty or fifty pages each. So the original of Ta'rīkh-i Shaikh Uwais may be estimated as consisting of 290 or 300 pages of the present size and detail of contents.

The manuscript bears the mark of Levinus Warner and belonged to the "Legatum Warnerianum", the collection of oriental books and manuscripts bequeathed by him to the library of the University of Leiden in 1665.

I have not found any information concerning the age of the manuscript since the author has not provided us any indication of the date at which he finished his work 88, nor has the copyist

⁸⁷⁾ Catalogus, vol. V, p. 228, no. 2634.
88) The author finishes his story on the last page of the manuscript with events which took place in the years 1358 and 1359. It may be that he finished his work in 1359 or shortly after, but it is also possible that he continued his record after having given the descent and birth of Shaikh Uwais. The duration of the reign of Shaikh Uwais, which has been given on p. 182 of the manuscript, appears to have been added in a different handwriting.

left any direct of indirect mark which would permit us to establish the exact period of his work. It has been written in a uniform hand 89 and is quite legible.

The present manuscript is probably not the work of its author; if it were ⁹⁰, one would hardly encounter such evidence of a lack of knowledge on the geography of the surroundings of Adharbaijān, the native area of the author, as, for instance, the spelling Kūj.h D.k.t.r ⁹¹, for Lake Gökcheh (Gökchen Tengīz) in the Southern Caucasus. There are, indeed, several instances which prove that the copyist must have done his work rather carelessly: apart from inconsistencies in the spelling of proper names (for example Sūkā and Sūkāy, Mūqān and Mūghān) which are not particularly uncommon and may have occurred in the original, he left sentences unfinished or mixed up parts of them in several places ⁹², and in the concluding pages he has failed to fill in various dates and place names, which apparently should have been written in coloured ink. The profuse vowel-signs seem to have been added by a later hand.

Throughout the manuscript - stands for - and -, and -, for - and -, and - for - and -. Sometimes f is used for the more usual p and b, and the reverse, as in sufahsālār for sipāhsālār, and often in names, such as Pārs for Fārs, Findiqdār for Bunduqdār etc.

As to the orthography of Mongolian names in the last part, the author nearly always uses the contracted forms, gh or q between vowels being elided, e.g. Sūrlūq for Sūghūrlūq. The spelling of many names not only varies in the manuscript itself, as already indicated above, but often differs from the spelling in other sources, as for instance Gardamūn, the steppe and river in the Caucasus, written by Rashīd al-Dīn Kardamān.

As a standardized system for transliterating Mongolian and Turkish names is still wanting and a reliable work of reference on their etymology is not available, a consistent rendering of all names in their Mongolian and Turkish form appeared impossible. I have, therefore, preferred a mechanical transliteration for which I sometimes made use of other sources in Persian or of Western works of reference. Several generally adopted names in

⁸⁹⁾ The marginal additions and part of p. 165 seem to be in a different hand.

⁹⁰⁾ I am not qualified to estimate the age of the manuscript on the basis of the script or the quality of the paper.

⁹¹⁾ MS p. 150.
92) In some places it would appear that either the author or the copyist was not completely master of the Persian language or that the copyist ist did not always understand the text.

their Mongolian and Turkish forms have been inserted in the list of personal names and may be helpful in finding the equivalent in the Persian text and in the translation.

For the sake of lucidity, a proper name or a few words have been added in brackets in some places, but on the whole, even at the expense of style, the English translation has been kept as literal as possible. For this I crave the reader's indulgence.

SERREN OF THE CONTENTS OF P. 1-134

The author begins with a eulogy on Sultan Shaigh Usais to whom the dedicates his work with a long qaqIdah (p.1-6). In his introfunction he states that mankind can be divided into two parts,
win, the part before the Deluge (of which virtually nothing is
known, although Tabari and the Shāhnāmah dwell on it) and that
after it (p.7). Historians divide the history of the dynasties
into two categories (qinf), the first is that of the time of
ignorance (pre-lalan), comprising four classes (tabaqa): 1, the
Plandadians, 2, the Kayānians, 3, the Aghkānians, 4, the Sāsinlans; the second is that of Islām, containing five classes:
1, the time of the Prophet and his companions, 2, the Unaiyads,
2, the Warwanids, 4, the 'Abbāsids, 5, the Mongols.

The first category: the period before Islam.

The first class: the Pfehillians.

The first of these is sometimes considered to have been Kaylearth, and at other times he is identified as Adam. After the desia of Adam. Splith answered the call of prophecy (p.8). He was succeeded by Anath. Idolatry was practised during his time. In order to help stop this, God sent him an angel (p.9) who taught him the incantations which Ardsh noted down and taught to mankind in order that they might give up idolatry. Meanwhile, men departed in all directions. Among the more outstanding successors to Arigh were Idris, a very learned man, and Nub (p. 10). One of the descendants of the latter. Koymmorth. was the first king, "the second Alas". He was succeeded by /highang who paid such attention to the cultivation of the earth (p. 11). Then came his son Tahair-"the creator of the Persian alphabet of 24 letters and foundor of several towns, such as Shugh and Shughtar. He was succeeded by his brother Jamibid. Since people living in remote areas refmored to pay taxes, he taxed horses, made swords and organised an army which he sent to the distant corners of the world (p. 12). He had a mirror showing all that happened on earth; he gave to each class of the population its own place in society, organized the acquisition of precious materials and instituted New-Year's day. He *as killed by Dabbak. Had lived during this period (p. 14). Story of Nub and his ark (p. 15). Among the sons and descendants of Nah. the confusion of tongues came into being and they dispersed, first the seven sons of Yafith, then the seven sons of Ham. The seven sons of San remained in Babil, but later spread over Asia (p. 16).

Reference to Sālih and his she-camel. King Dahhāk was asked by the devil, in reward for a fine meal he had prepared for him, (p. 17) to uncover his shoulders. After the devil had kissed his shoulders, two snakes appeared. When Dahhāk cried for help, people came in and saved him. Again the devil appeared, this time in the form of an old man, promising to cure Dahhak on condition that two men should be killed every day and their brains given to the snakes, One day, one of the two men was allowed to escape and came to Isfahān. The blacksmith Kāwah, having lost his two sons to the snakes of Dahhāk, summoned the population to fight against Pahhāk. Having refused to become king himself, because of his low birth, Kāwah installed Farīdūn, a descendant of Jamshīd, on the throne and helped him to defeat and kill Dahhak near Mount Damawand. Farīdun was the first king to be called "kay" (p. 19). He redressed the injustice done by Dahhak. During his time the prophet Hanzalah bin Safwan appeared, and also Ibrahīm (who built the Ka'bah), Ismā'īl, Ishāq, Isrā'īl (p. 20), Yūsuf and Ayyūb, Farīdūn divided the world among his three sons Salm (who received the West and Rum), Tur (who was given China and Turkestan) and Iraj (who was presented with 'Iraq, Adharbaijan and Hindustan). Salm and Tur killed Iraj and the enmity between Persians and Turanians dates from that time. Minuchihr avenged Iraj (p. 21). He appointed a dihqan for every village and fortified towns and villages. Musa bin Masha and Shu-'aib were prophets at this time (p. 22) and Mūsā bin 'Amrān and Hārun fought against the pharaoh. Afrasiyab, a descendant of Tur. expelled Minuchihr (p. 23) and destroyed Traq and Iran, but in his turn was driven away by a descendant of Minuchihr, viz. Zūtahmāsp. who was succeeded by Karshasp, also called Shaddad, the founder of the garden, who continued to fight against Afrasiyab.

The second class: the Kayanians (p.24).

Kaiqubād (called Wālid al Mulūk by the Arabs) made Balkh his capital and fought continually against Afrāsiyāb. Several prophets lived during his time: Kālib, Ḥarqīl, during whose time the Jews were smitten by the plague, $I \cdot ly\bar{a}s$ (p. 25), $Il\bar{\iota}sa'$. Yūnas and $I\underline{sh}=m\bar{\iota}u'\bar{\iota}l$ during whose time the status of king was instituted among the Jews. Ṭālūt fought against Jālūt and was succeeded by Dā'ūd (p. 26). Luqmān the Wise lived at this time.

Kaiqubād was succeeded by Kaikā'ūs, who had two sons, Siyāwugh and Farāmarz. He sent Siyāwugh with an army against Afrāsiyāb, but Siyāwugh concluded peace with him and obtained his daughter (p.27). The relatives and followers of Afrāsiyāb succeeded in sowing discord among the troops of Siyāwugh and tried to induce Afrāsiyāb to kill him. When Kaikā'ūs learned this, he handed over the governe

ment to others and went to war, but on his way to Yaman he was defeated and taken prisoner. He was liberated finally by the help of Rustam who received Sīstān and Kabulistān as a reward. Dā'ūd died at this time and was succeeded by Sulaiman (p. 28) who married Bilqīs, the daughter of Hadkād, king of Yaman (p. 29). Siyāwush and Farangīs, the daughter of Afrasiyab, had a son, Kaikhusrau. Kaika'us had him brought to his court together with his mother and made him his successor. Kaikhusrau recommenced the war against Afrasiyab and defeated and killed him, as may be read in the Shahnamah of Firdausī (p. 30). After having subdued the whole world, he retired from government against the wishes of his relatives and officials and made his nephew Luhrasp his successor. He lived in Balkh (p. 31) and was the first king to have a diwan, After a reign of a hundred and twenty years, during which time the prophets Sha'ina, Armiya, 'Aziz and Daniyal appeared, God made Luhrasp send an army against the Jews to punish them for their bad treatment of Sha'ina and Armiya. Jerusalem was destroyed and its population carried to 'Iraq.

Luhrāsp was succeeded by Gushtāsp. During his time Zardasht, a man of the region of Marāghah, appeared (p.32). Asfandiyār, successor of Gushtāsp, was a righteous ruler, made conquests in east and west and had a commander Kīrish (p.33) who gave the Jews more freedom of movement. Under his son, Kīrish, the Jews rebuilt Jerusalem. Dāniyāl stayed behind in 'Irāq and was buried in Shūshtar.

Bahman had a son, Sāsān, and a daughter, Khamānī. To ensure the succession of her as yet unborn son, Khamani managed to make herself appointed heiress to the throne. Sasan retired and Khamani became queen (p. 34). She surpassed the men in courage and power and undertook a successful expedition against Rum and transferred the throne from Balkh to Babal. After six years she gave the kingdom to her son Dārā who organised a system of quick communication by means of mules. His son Dara succeeded him (p. 35). His policy induced the emirs to call in the aid of Iskandar. By means of a trick Iskandar managed to sow discord among the troops of Dara (p. 36). Dara was betrayed and killed by two of his own men. Iskandar married Rushank, the daughter of Dara, and became king of Persia. Having conquered Persia, Iskandar wrote a letter to his teacher Arastātālīs, describing the corporal and spiritual excellencies of the Persians and asking for his advice. Arastatalis advised him not to exasperate and kill the Persians (p.37) and to give each of the Persian princes sovereignty over equal districts. So Iskandar divided 'Iraq and Iran among ninety printown, We destroyed the fire-temples and fortresses, founded several towns and marched to India and China. On his return, he died in INT. Wis son refused to succeed him. The population of Rum paid somage to Sallamiyus, who was succeeded by twelve namesakes from his own family (p. 38).

The third class: the Ashkanians.

The fist of them was U_{Shk} . The fist of them was U_{Shk} and the first of that the Ashkānians controlled the area between the first of them. After U_{Shk} , Shābūr reigned, in whose the first of them. After U_{Shk} , Shābūr reigned, in whose the first of the fi

The fourth class: the Sāsānians.

the became proud and ambitious and made an alliance with the local Persian kings, to conquer the world. Arthe grandson of Sasan, had similar plans. In the ensuing The Artistic managed to bring Baba over to his side and Arthe was allied. Power remained in the hands of Ardashīr and his the time of 'Umar, Ardashir Babakan was the less to help him the the teritord the country, founded many new towns and the holy tracks, which had been destroyed by order of Is-Ander, fewertten (p.44). His son Shabur succeeded him. He conassess Tarting and Masthin, after a long slege and a bombardment * 122 secretarions, and besieged Constantinople, He, too, founded several terms and draffed the rules of the nard-play, Man't came an the scene dering his time. After Shabit came the retain of there and to, the same toward against Haital and settled the frontier. the was selected by therethe, this the whole time Mant again appeared and trans, without muchase, to win nahriim over to his cause, He was becaused to American the State of the fam, also called theheads

was a tyrannical king and was succeeded by his namesake Bahrām (p. 46) who was a passionate hunter.

His grandson Hurmuz, who had his own wife murdered, was succeeded by Dhu al-Aktaf. He was not yet born when Hurmuz died but was still crowned king (p. 47). After his birth he was given the name Shābūr. Officials and grandees took advantage of his extreme youth to make themselves very powerful and the frontier regions suffered greatly from the Arabs. When Shabur was sixteen and saw all this, he summoned his emirs and soldiers and marched with a thousand select horsemen against the Arabian frontier areas, killing many Arabs and taking many more prisoner (p. 48) without taking booty, in order to show them that his only purpose was to be revenged. Then, although his emirs had dissuaded him, he went incognito to Rum to reconnoitre that country. When the emperor visited that area and invited the poor for a meal, Shabur joined them but was recognized and locked up. They took him with the army of the emperor to Iran and 'Iraq. One night, during the siege of Jundasabur (p. 49), he managed to escape and entered the besieged town. Under his leadership the besieged army made a sortie, defeated the Rumi's, and took the emperor prisoner. Shabur did not kill him but kept him prisoner until he agreed to redress the damage he had done. Then they marched to Rum and recked great destruction there. Thereupon, Shabur started the reconstruction of his country and founded several towns (p. 50).

Due to the extreme youth of Shabur, his son, he was succeeded by his brother Ardashīr, but he was deposed because he persecuted the scholars and grandees and young Shabur became king. He was killed by a tent-pole which fell on him during his sleep and was succeeded by his brother Bahram, who had as his successor his son Yazdagird (p. 51). His name is not given in the Shahnamah, but it is said that, during his illness, the king of Rum sent somebody to Yazdagird to ask for someone who could act as regent for his young son. Yazdagird sent Shīrīn, whom he called back when he had finished his regency. Yazdagird was succeeded by Yazdagird Razahgar, a tyrant (p.52), who was killed by the kick of a horse which appeared and disappeared in a mysterious way. He had trusted his son Bahram to Nu'man bin Mundhir who gave him a good education After the death of his father, the emirs and army-commanders re-Bahram wort will as king, Khusrau, a descendant of Ardashir. Bahram went with Nu'man to 'Iraq and tried to convince the population of him lation of his aversion to the crimes of his father and his hopes to become king in order to redress those injustices (p. 53). When several work attill and redress those injustices (p. 53). several were still against him, he offered to fetch the crewn

from between two lions. When he managed to do this and had killed both lions, he was crowned. Bahrāmgūr (p.54), having become king, kept his promises. But later he started to lead a life of pleasure and this gave the governors a chance to become more powerful. The khāqān of Khurāsān advanced with a large army. In order to avoid the devastation of warfare, Bahrāmgūr retreated to Ādharbaijān and managed to defeat and kill the khāqān there. Thereupon he conquered Khurāsān and Hindūstān and married the daughter of the king of Hindūstān (p.55). On returning to his country, he sent his brother Narsī to Khurāsān and the son of Narsī to Rūm. During his reign Īrān was very prosperous and singers came from India to Īrān (lūlī's). The king was drowned while hunting and was succeeded by his son Yazdagird (p.56) who continued the good policy of his father.

After his death, his two sons Hurmuz and Firuz fought for the kingship. Hurmuz being killed, Fīruz became king. A seven year drought occurred, but thanks to the wise and strong measures of Firuz, nobody died of starvation. Then Firuz brought new prosperity to his country and founded several towns. He was killed near Balkh in a battle against the Haitals. In the fighting between his two sons Balash and Qubad, the latter fled to Khurasan in search of help, and Balash (p. 57) became king. He was drowned in the Jaihun while marching against Khurasan. When Qubad learned of this he returned and ascended the throne. It was during his time that Mazdak arose, preaching the equality of all creatures and calling himself a prophet (p. 58). He found many adherents among the poor. Qubad was unable to cope with him, was replaced by his brother Jamasp, and went himself for help to the king of the Haitals in Khurasan. After Mazdak and his adherents had been defeated and killed, Qubad returned and ascended the throne once again. He was succeeded by his son Anūshirwān 'Adil, a clever and powerful ruler, who conquered Antakiyyah and Iskandariyyah and then marched against the king of the Haitals, whom he killed in Khurasan.

Meanwhile, the king of Abyssinia, Masrūq, had invaded Yaman, but Anūshirwān defeated and killed him (p.59). He also killed the leaders of the Mazdakī's and restored all plundered property to its rightful owners. During his time the Prophet Muḥammed was born (p.60), according to some references in the year of the elephant, when Abrahah tried to destroy the Ka'bah. On the night of his birth, numerous signs were manifest, indicating the fall of the Persian empire. Asking for the meaning of these signs,

Anushirwan was told that yet another fourteen members of the Sasanian dynasty would reign. Seven years after the birth of Muḥammad, Anushirwan died (p.61) and was succeeded by Hurmuz, who was an enemy of the grandees, mubads and scholars, because of his Turkish blood. The Ka'bah was built during his time (p.62) (gap of a few pages).

The second category: the period of Islām.

It comprises five classes: 1. the orthodox caliphs; 2. the Umaiyads; 3. the Marwanids; 4. the 'Abbasids; 5. the Mongols.

First class: the orthodox caliphs.

Abu Bakr (p. 63) had many difficulties with the Arabs who, after the death of Muhammad, revolted under the leadership of Musailamah, Aswad bin Ka'b and Tulaihah. Khalid bin al-Walīd defeated them. Musailamah fled to Yamamah and formed an alliance with the prophetess Sajāh (p.64), but her adherents submitted to Abū Bakr, who sent Khālid to verify the sincerity of their submission. Later, complaints, backed by Umar, reached Abū Bakr about Khālid (p. 65) who was, however, found innocent. Musailamah and Aswad bin Ka'b were killed (p. 66) and Tulaihah became Muslim, together with several Arabian tribes. In the year 12 (h.) Abu Bakr sent Khalid to 'Iraq and Persia. The next year Muthanna bin al-Harithah of Kufah became Muslim and asked Abu Bakr to hand Kufah over to him. Abū Bakr sent Khālid with him to Başrah and stated that Khālid would receive Persia. Khālid proposed that Hurmuzān, the Persian commander, should either pay the jizyah or become Muslim (p.67). In the duel between the two commanders, Khālid gained the victory and the Persians fled. Abu Bakr sent a force to conquer Syria, still in the hands of Harqīl, king of Rum. At the instigation of 'Umar, Khalid was sent, accompanied by Mu'awiyah, to Syria, thus losing the chance to conquer Persia, and he fought the battle at the Yarmuk. Abu Bakr fell ill (p. 68) and died.

'Umar became the second caliph. He dismissed <u>Khālid</u>, who retired for the duration of the reign of 'Umar, with the result that the Persians segregated themselves again. 'Umar was the first to receive the title amīr al-mu'minīn (p.69). Muthannā and who were incited by Rustam bin Fawwah Hurmuz. Then Rustam sent defeated and Jānān was taken prisoner. This time Rustam himself

marched against the Arabs and the armies drew up on both sides of the Euphrates (p. 70). Abū 'Ubaidah crossed the river with his horsemen, but the elephants of Rustam frightened the horses and Abū "Ubaidah was killed, the Arabs were defeated, and many of them drowned in the river. Umar sent Jarīr bin 'Abd Allāh al-Nahlī to help Muthanna (p.71). On the order of 'Umar, a mission of Arabs went to Yazdagird and gave him the choice of either accepting Islam or paying the jizyah (p. 72). Yazdagird sent them back and in the year 19 the battle of Qadisiyyah took place between Sa'd bin Abu Waqqas, Jarir, Muthanna and Abu Musa al-Ash'ari on one side, and Rustam, Hurmuz and Fīrūzān on the other. After three days fighting, the Persians were routed (p. 73), Firuzan and Hurmuz fled, and Rustam was killed by Halal. The death of Rustam meant the final defeat of the Persians, who fled, pursued by the Arabs who seized a considerable amount of booty. During the reign of 'Umar the army fought one year against the Persians and one year against the Rumi's under Abu 'Ubaidah bin al-Jarrah and others. Hims capitulated (p.74) and Khalid conquered Qaisariyyah, etc.

After Qadisiyyah, the Arabs conquered Mada'īn, after which the population accepted the jizyah (p. 75). In the same year, the battle of Nahawand took place. The Arabs were led by Nu'man bin Mugarran, the Persians by Firuzan. Nu'man was killed but the Arabs kept his death secret until they had defeated the Persians. Fīruzan was killed in flight. The Arabs seized much booty and the amīr al-mu'minīn had the captured jewels sold and the money distributed among the soldiers. The Arabs continued their conquests in Persia (p. 76) and Yazdagird went to Khurasan for help. In the year 21, the Arabs conquered Tus, Nīsābur and great parts of Khurāsān, beating off attacks by the Haitāls and the khāgān of the Turks and driving Yazdagird across the Jaihun (p. 77). The Persians tried to persuade Yazdagird to make peace with the religious Arabs but he refused and settled down in Farghanah till the time of Uthman. The population submitted to the Arabs and surrendered the treasury of Yazdagird (p. 78).

In the year 23 Umar was wounded, died after several days (p.79), and was buried near Muḥammad. *Uthmān succeeded in 24. He conquered Rayy, and subsequently Iskandariyyah, Afrīqiyyah and the greater part of Persia (p.80). In 31 Yazdagird came back to Marw. Tīrak Ṭarkhān asked him for his daughter in marriage. Yazdagird refused and was compelled to flee while his army was beaten. He took refuge in a watermill and was killed by the miller. So ended the dynasty of the Sāsānians in 31.

Uthman's favouritism in respect of some persons (p.81) and discrimination against others, caused discontent and finally, his end (p.82). 'Alī became caliph, Țalḥah was the first to recognize him, but later he joined 'Ā'ishah and Zubair who resolved to revenge 'Uthman. Țalḥah and Zubair were defeated and killed by 'Alī (p.83), whereas 'Ā'ishah was sent back to Madīnah. 'Alī went to Baṣrah and liberated the imprisoned governor 'Uthman bin Ḥanīf. Contrary to the advice of 'Abd Allāh bin 'Abbās, 'Alī dismissed the powerful Mu'āwiyah who was in Syria. The latter did not accept his dismissal and the armies of both sides drew up near Ṣiffīn, but 'Alī and Mu'āwiyah accepted the arbitration of Abū Mūsā (p.84). A little later, in 39, 'Alī was killed in the mosque of Kūfah. Ḥasan succeeded as caliph. Mu'āwiyah, hearing this, marched against Ḥasan and defeated him in Kūfah. Ḥasan abdicated in favour of Mu'āwiyah and went to Madīnah.

Second class: the Umaiyads.

 $Mu'\bar{a}wiyah$ (p. 85) succeeded Hasan who was poisoned in 47 by his wife. He appointed his son Yazīd as successor and advised him how to deal with possible opponents like Husain and 'Amr bin 'Āṣ (gap of several pages).

(p. 86). 'Abd al-Malik conquered 'Iraq. In 63 he sent Hajjaj bin Yusuf to fight against 'Abd Allah bin Zubair. Hearing of his atrocities in MadInah, 'Abd al-Malik called him back and later put him in charge of 'Iraq, Khurāsan and Transoxania, while Mūsa was in charge of the western countries. 'Abd al-Malik died in 86 (p. 87) and was succeeded by Walld. During his time Samarqand and Bukhara were conquered. Walld was succeeded in 96 by his brother Sulaimān. Parts of Rum were conquered during his reign (p.88) and many prisoners were taken, but Sulaiman redressed the injustice and set the prisoners free. In 97 he appointed Yazīd bin al-Muhallab as governor of Khurāsān, After the death of Sulaiman, 'Umar bin 'Abd al-'Azīz ascended the throne (p. 89). His conduct was straight-forward and he was pious, following 'Umar's way of life. He dismissed unjust taxgatherers and sent food to faminestricken kum. After his death, Yazīd bin 'Abd al-Malik became caliph in 101 (p. 90). He sent taxgatherers to collect the arrears. So Muslim bin 'Abd al-Malik was sent to Khurāsān, but he rebelled and invited 'All bin 'Abd Allah bin 'Abbas to accept the caliphate. Yazīd died in 105 and was succeeded by his brother Hisham (p.91) who died in 125 and had a successor Walid bin Yazīd, a drunkard who led an immoral life and adhered to the doctrine of metempsychosis (p.92). He set free Yahyā, who had been imprisoned under his predecessor. Yaḥyā went to Khurāsān and rebelled there but was finally killed. When Walīd went on a pilgrimage to Mecca. his son Yazīd rebelled (p.93), seized the treasury of Damascus and killed his father between that town and Ḥimṣ. Yazīd was succeeded, after reigning seventy days, by his brother Ibrāhīm, a weakling who reigned fifty days. Marwān bin Muḥammad rebelled against him and Ibrāhīm was forced to recognize Marwān as caliph (p.94). Nasr bin Sayyār became governor of Khurāsān but met with strong opposition. He kept the upper hand till 129 when Abū Muslim began his conquest of Khurāsān. Naṣr was beaten and died at Sāwah in 130 (p.95). After staying ten months in Nīsābūr, Abū Muslim assembled an army and laid siege to Kūfah.

Fourth class: the 'Abbasids.

Genealogy of the first 'Abbasid. (gap of a number of pages). (p.96). For several reasons the caliph Hārun al-Rashīd had taken a dislike to the Barmakids Yahyā and Ja'far. This led to the final overthrow and extermination of the Barmakid family in 176 (p.97). In 177, Zubaidah Khātūn founded Tabrīz. In Khurāsān, Rafi' bin Laith rebelled against 'Alī bin 'Isā and acquired many adherents because of the oppression of 'Ali. Harun al-Rashid, accompanied by Ma'mun, marched to Khurasan. He ordered the arrest of Rafi' who fled to Samarqand (p. 98) and defeated the son of 'Alī, who had been sent against him. Harun al-Rashid marched against him, but fell ill near Nīsābūr. He had appointed Amīn as heir to the caliphate and had given Khurāsān to Ma'mun (p. 99). Discord arose between the two and Amin was persuaded to call Ma'mun back from Khurasan. When Ma'mun refused, Amin sent troops to Khurāsān but they were defeated near Rayy by Tahir bin Husain, the commander of Ma'mun, who now marched to Baghdad. The troops of Amīn were once more defeated and he himself was captured and killed in 198. (gap of a number of pages).

(p.100). Government of Maḥmūd Chāzī. He reigned thirty two years. Bahā' al-Daulah, of the Būyid family, died in 403 and was buried in Kūfah. Sulṭān al-Daulah Abū Shujā', his successor, made his brother Musharrif al-Daulah Abū 'Alī, governor of Baghdad (p.101). Helped by the Turks, he rebelled against his brother, whose name he replaced in the Friday sermon by his own. Majd al-Daulah conquered Kūhistān and 'Irāq. Sulṭān Maḥmūd brought great parts of Sījistān, Khurāsān and Hindūstān under his power (p.102) and seized huge quantities of booty. As to the Būyids, Sulṭān al-Daulah died in Shīrāz, Musharrif al-Daulah ascended the throne in 412 and died in 416. Jalāl al-Daulah Abū Tāhir was

governor of Baṣrah, and, after his brother, of Baghdād as well. He conquered Mauṣil and Diyārbakr and his reign lasted for nine teen years (p.103).

Sultān Maḥmūd resolved to march against 'Irāq in 420. He left behind his son Muḥammad, who was well versed in religion and adab, and took along his other son, the courageous Mas'ūd. They marched to Rayy and took Majd al-Daulah and a great many Dailamites prisoner in 421 (p.104), sending them to Khurāsān. Maḥmūd built a castle in Rayy and put Mas'ūd in charge of Rayy, Qazwīn, Zangān and Kūhistān. Mas'ūd went to Nīsābūr and Tūs and sent one of his commanders to Qazwīn, Zangān and Abhar. During the night the population of Qazwīn made a sally on the troops of Mas'ūd who took revenge, killing many of them and imprisoning their leader Ibrāhīm Lankar. Then he conquered Hamadān and Iṣfahān (p.105), massacring the inhabitants of the lastnamed town because of their rebellion. He remained in Rayy till the death of his father. Then he marched to Ghaznah, imprisoned and blinded his brother Muḥammad and ascended the throne.

The reign of Mas'ūd bin Maḥmūd lasted for twelve years, during which he spent the time in play and pleasure. The caliph Qādir died in 422 and was succeeded by his son Qā'im who reigned forty-four years and had as emir of Baghdād the Būyid Jalāl al-Daulah.

As to the Saljuqs (p.106), they began to rise during his time. They lived in the neighbourhood of Bukhara and their leader was Musa Beghu bin Saljuq. When Mahmud crossed the Jaihun in 419, he took Beghu back with him and imprisoned him in the fortress of Kashgar where he died, after vain attempts on the part of Jaghri Bek and Tuck of Jaghri Bek and Tughrul Bek to obtain his release (p. 107). In 428, the Saljūqs started their conquests. They crossed the Jaihun and ask ed Surī, the emir of Khurāsān, for permission to settle down in his area. Suri informed Sultan Mas'ud of the situation, and the latter came to Nīsābūr; but was finally defeated by the Saljūqs who were by this time firmly established in Khurasan. Suri was once again defeated and went to Ghur. Tughrul went to Nisabur and but from there to Tus (p. 108). Mas'ud tried in vain to intercept, but his troops were but his troops were beaten in the desert between Marw and Sarakhs, Mas'ud barole Mas'ud barely managing to escape himself. After this victory Jaghri, Tughrul and the other leaders concluded an agreement of mutual assistance mutual assistance and sent a letter to the caliph (p. 109). Jaghri Bek made Marw his Bek made Marw his residence and took Khurasan; Isra'Il took Herat and Sistan: Qaward took Khurasan; Isra'Il took Iraq. and Sistan; Qaward took Kirman and Tughrul Bek went to Zangan Tughrul sent Ibrahim Yanal to Hamadan, Yaquti to Abhar, Zangan

and Adharbaijan, and Qutlumish to Damghan. In 435 the Buyid Jalal al-Daulah Abu Tahir died and was succeeded by Abu Kalijar who reigned for four years (p. 110).

With regard to the dynasty of Subuktigin, Sultan Mas' ud, on a campaign to Hindustan, was taken prisoner by his rebelling troops, who swere allegiance to Muhammad, his brother. Mas' Ud was killed in 432, but his son Mowdad took revenge by killing Muhammad and capturing Ghaznah. In 437 Tughrul Bek marched against Baghdad. The caliph trusted him with the government and had his name used in the Friday-sermon and on the coins, Jughrul Bek (p. 111) reigned for eighteen years. Fighting took place, between him and Abu Kalliar but they finally came to an agreement and Abu Kalliar gave his daughter to Tughrul, When Jaghri Bek conquered Hirah, Mamilid marched against him but fell ill on the way and died. His brother Abn Manyur succeeded him (p. 112). Meanwhile, Basarīrī rebelled in Maugil and, helped by money from Egypt, gave battle against Qutlumish near Sanjar and was later driven to Syria by Tughrul. When Tughrul retreated, however, Basasīrī managed to establish his rule in Baghdad for one year (p. 113). Then Tughrul marched to 'Iraq, took him prisoner and killed him; further atrengthening his own power by imprisoning al-Malik al-Rahlm in 447, thus bringing the supremacy of the Burids to an end (p. 114).

Tughrul died in 455 and was succeeded by his nephew Alp Arslān. His cousin Qutlumigh rebelled against him but was defeated and killed in a battle near Rayy in 456. Having 'Irāq, Khurāsān and Ādharbaijān under his command, Alp Arslān set out for Armenia. He replaced the vizier Abū Naṣr by Nigām al-Mulk and fought against Armānūs, the king of Rūm (p.115), whom he took prisoner and then released on condition that he paid a tribute. At the instigation of Nigām al-Mulk, Abū Naṣr was executed at Naṣā. Alp Aralān subdued Rūm and Syria and plundered the region of Abkhāz in 459. Then he marched to Transoxania where he was stabbed to death by a prisoner, Yūsuf (p.116).

Of his seven sons, Malikyhah succeeded him, retaining Nigam al-Mulk as vizier. He reigned twenty years. He defeated and poisoned Qaward bin Jaghri Bek who was in Kirman (p. 117). The caliph Qa'im was succeeded by his grandson Muqtadī who reigned for nine-teen years. He introduced the new calendar of Malikyhah. Malikahah made Isfahan his residence (p. 118) and built a palace there. In 475, he went to Samarqand and there displayed his love of justice. In 479, he conquered Damascus and Halab and advanced as far as Constantinople, In 481 he went enstward. (p. 119) Kāshgar

was conquered and the king of Turkestan asked for peace. Malikans conquered and the king of Turkestan asked for peace. Malikans shah appointed several of his relatives in the subdued areas and abolished the levying of taxes from pilgrims at Makkah. In 485 he was stabbed and died in Baghdad. His son Mahmud succeeded him but died of small-pox shortly afterwards (p.120).

His brother Barkiyariq was the successor. He defeated both the rebellious Tutush bin Alp Arslan, near Rayy, and Muḥammad bin Malikshah, who had ascended the throne in Baghdad. The caliph al-Muqtadī died in 487 and was succeeded by al-Mustazhir (p.121). When Barkiyariq fell ill, Sanjar came from Khurasan and went together with Muḥammad to Baghdad. Barkiyariq agreed to leave Syria, Rum and Diyarbakr to Muḥammad.

After the death of Barkiyārīq, in 498, his son Malikshāh succeeded him but was defeated and blinded by Muḥammad bin Malikshāh. He had to fight against several heretics, such as Aḥmad bin 'Abd al-Malik 'Attāsh, whom he besieged in the fortress of Dizkūh and who had been assisted by the vizier of Muḥammad, Sa'd al-Mulk. The latter tried to kill Muḥammad by having his bleeding-lancet poisoned (p.122). The attempt failed and the vizier was killed. Aḥmad was betrayed and executed in Iṣfahān. Muḥammad also besieged Alamūt for two years. He died in 511. His son Maḥmūd was beaten by Sanjar and went to Iṣfahān.

Sanjar settled down in Hamadān and ascended the throne there (p.123). The caliph al-Mustazhir died in 512 and was succeeded by his son al-Mustarshid who reigned for seventeen years. The reign of Sanjar lasted for forty-one years. He extended his power in Khurasān and made Maḥmūd ruler of 'Īrāq and Ādharbaijān. Maḥmūd was king for fourteen years, and he married Māh-i Mulk, a daughter of Sanjar (p.124). Mas'ūd, the brother of Maḥmūd, rebelled in Syria but was defeated in 514.

Maḥmūd died in 525 and was succeeded by his son Dā'ūd who was in Tabrīz and who reigned for thirteen years. Sanjar came once again from Khurāsān to 'Irāq (p. 125). His army-commander Tughrul bin Muḥammad defeated his opponents in 526 and Sanjar went back to Khurāsān. He gave Kūhistān and 'Irāq to Tughrul, whereas Dā'ūd resided in Tabrīz. Tughrul reigned for three years. In Hamadān he defeated Dā'ūd, who tried to reconquer 'Irāq, and pursued him as far as Adharbaijān. Then Dā'ūd allied himself with Mas'ūd and they defeated the army of Tughrul, pursuing him until his death in 529 (p. 126).

Mas'ud ascended the throne and reigned for eighteen years. The caliph al-Mustarshid resisted him but was defeated and finally killed. His son al-Rashīd became caliph (p.127). After a reign of two years he was succeeded by al-Muqtafī, who reigned for twenty four years. Helped by Mankubruz of Fars and Buzabah of Khuzistan, 'Abd al-Rahmān bin Tughrul rebelled against Mas'ūd, but they were beaten in Hamadān and so was Sulţān Dā'ūd, who was murdered in 538 (p.128). Buzabah once more gave battle against Mas'ūd but was defeated and killed. Mas'ūd marched to Ādharbaijān and, having taken Māraghah, went to Baghdād, where he died in 547.

His nephew Malikshah succeeded him, but, due to the fact that he was kept under constant control, he had no influence and, after a few months, fled to Khurasan (p.129). His brother Muḥammad bin Maḥmūd, pushing aside his weak uncle Sulaimanshah, ascended the throne and reigned for seven years.

As for the Ghaznawids, Farrukhzād bin Mas'ūd, the successor of 'Abd al-Rashīd, died in 449 and Abū al-Muzaffar Ibrāhīm bin Mas'ūd, who had been in prison until then, was instated on the throne and reigned for thirty-eight years. Under the reign of his son Mas'ūd, Sūrī bin Ḥusain of Ghūr conquered Ghaznah, and Bahrāmshah, the son of Maḥmūd, appealed to Sulṭān Sanjar for help. In exchange for a tribute Sanjar helped him to reconquer Ghaznah (p.130). Having suppressed the rebellion of Aḥmad Khān as well, Sanjar appropriated many of his provinces. He brought Sīstān and Khwārizm under his control and reigned from east to west protecting science and religion. But already Mongolian troops appeared on the eastern frontier (p.131). The army of Khurāsān could not resist their swift horsemen who overran them so completely that very few escaped. This was the beginning of the domination of the Mongols. (gap of a number of pages).

(p.132) Badr al-Din Lu'lu' died in 657 and was succeeded by his son al-Malik al-Şālih. He was besieged in Mauşil and expected help from the Egyptians but the Mongols managed to deceive him and conquered the town. In 660 a battle took place at Shamākhī between Nuqai and Shīramūn Nuyān, Ābātāy Nuyān and Samāghār (p.133). Nūqai and his troops were put to flight. Abāqā pursued him to his own territory but suffered heavy losses in crossing the Terek when Barkah repelled him. Hūlāgū died in 663 and was buried in Shāhitalah (p.134).

TRANSLATION OF PAGES 134-184 OF TA'RIKH-I SHAIKH UWAIS

Government of Abaga Khan

(p. 134) It lasted for eighteen years. His genealogy reads: Abaqa Khan, son of Hulagu Khan. And it is said that it (the government) lasted for seventeen years, three months and seventeen days 1. He had two sons, Arghun and Gaikhatu. When his father died, he (Abaqa) was in Mazandaran. He came and ascended the throne in Jaghan Nawur, assuming the government in the year 663 (October 24, 1264 - October 12, 1265) 2. He sent Yāshmūt 3 to Shirwan, set Tubshin in control of Khurasan, sent Tughuz Bitikchi, son of Ilkan Nuyan 4, and Tudan, the grandfather of Amīr Chuban, to Rūm, Durbāy Nūyān 5 to Diyārbakr, Sīramūn Nūyān 6, the son of Churmaghun, to Gurjistan, he handed over the royal domains to Altaju Nuyan, he gave the provinces of Baghdad and Fars to Sunjaq, the brother of Tudan and entrusted Arghun Aga with the administration of finances. Abaqa set up his capital in Tabrīz. The office of governor of Baghdad he gave to 'Ala' al-Dīn 'Ata Malik. That year he spent the winter in Mazandaran. He dispatched Yashmut to Arran.

Nuqay set out for Shirwan with the army of Barkah Khan and he came as far as the Aqsu. Yashmut crossed the river Kur and a battle took place between them. Qayir Bugha 7, the father of Taghachar, was killed and Nuqay 8 received a wound in his head. His army was routed and retreated as far as Shirwan. Barka' arrived from the far side with three hundred thousand horsemen. Abaqan Khan crossed the river Kur from this side, (but) retreated (once again) to this side of the bridge, which was (then) severed. Both armies drew up on the banks of the river. They began to shoot ar-

V, p. 82 - 97; Howorth III, p. 218 - 284. 2) RaD/Jahn I. p. 7 gives as the exact date the third of Ramadan = June 19, 1256. See also Spulled the exact date the third of Ramadan = June

¹⁾ RaD/Jahn I, p.3: seventeen years and four months. The author writes the name of Abaga in The author writes the name of Abaqa in various ways: Abaqa, Abaqa, Abaqan. As to Abaqa see also D'Obsson III see also D'Ohsson III, p. 413 - 538; Spuler/Iran p. 67-77; Mīrkhwānd V, p. 82 - 97; Howerth Tit

^{19, 1256.} See also Spuler-Iran p. 67. 3) RaD/Jahn I, p. 8; Spuler/Iran p. 353. In MS: Bash.gh.t.

⁴⁾ RaD/Jahn I, p. 8; Spuler/Iran p. 353. In MS: Bash.gh.t. written in MS: v + 1 The BitikchI, son of Ilka Nuyan. BitikchI is written in MS: y.t.l.khī or tīl.khī. 5) RaD/Jahn I. p. 8: Durtay Nuyan; but cf. Barthold/Turkestan p. 449 and Pelliot/Campagnes p. 402 Whyan; but cf. Barthold/Turkestan p. is given.

Pelliot/Campagnes p. 402, where a personal name Dörbāi-Doqsin is given. Regarding the form Sirömin for a personal name Dörbāi-Doqsin is given. 6) Regarding the form Sirämün cf. Yuan che CVII, p. 76 and 78, RaD/Jahn 7) Paper. 8 has Shīrāmūn (cf. Spuller) Tongarding the form Sirämün cf. Yuan che CVII, p. 76 and 78, RaD/Jahn 7) Paper. I, p. 8 has Shīrāmun (cf. Spuler/Iran p. 69: Sirāmön).

⁷⁾ RaD/Jahn I, p. 9 calls him Qutu Buqā. 8) In MS: Nūqī. Regarding this name see Yuan che CVII, p. g3 (Noqai) Spuler/Goldene Horde (passim): Nohai. 9) Different spellings of this name in MS: Barkā, Barkā, Barkah. Yuan che CVII p. 53 etc.: Barkā Grekov (Zo che CVII p. 53 etc.: Bärkä, Spuler/Goldene Horde p. 33 and Grekov (Zo-lotaja Orda p. 63: Berko lotaja Orda p. 63: Berke.

rows. For a fortnight they remained opposite each other and could not cross. They set our for Tiflīs to cross (there but) Barkā fell ill and ($\mathbf{p.135}$) died 10 . His coffin was carried to Sarāy-i Bā-tū $^{10\,a}$ where he was buried. He lost his life in the region of Shirwān, near to the river Terek 11 . Mūnkā Timūr was his successor $^{11\,a}$.

Reign of Munkā Timūr

This lasted for sixteen years. His genealogy reads: Mankū Timur ¹², son of Nūqāy, son of Bātū. In the course of the year 664 (October 13, 1265 - October 1, 1266) ¹³. He reigned over the whole of the Dasht-i Qifchāq as far as the frontiers of Khwārizm.

Abāqā Khān ordered that the princes Samāghār and Mankū Timūr and Ūljāy Khwātūn should remain within the limits of the banks of the rivers Kur and Dalān Nāwūr and the desert of Gardamūn. That place was, or became, their winterquarters 14.

Fighting broke out after that, against Burāq, Murghāwal and Jalāyirtā; they were finally routed at the gate of the town of Herāt. One of the poets may have said: "on the first day of Dhū'l-Ḥijjah, in the year 663 (September 14, 1265) 15, as ordained

10) The same story (almost literally) about the war against Barkah in RaD/Jahn I, p. 9. Spuler/Goldene Horde p. 33 - 52 puts the death of Barkah in January 1267, Grekov/Zolotaja Orda p. 77 - 78 and 83 in 1266.

10a) As regards this town, see Spuler/Goldene Horde p. 266 - 269; Ver-nadski/Mongols p. 153 etc.

11) Even if this sentence refers to another person than Barkah, "Shirwan" and "near to the river Terek" are difficult to reconcile with each other. Regarding Barkah's death see Spuler/Goldene Horde p. 51.

11a) The conventional phrase "God knows better what is the real truth", having no connection with the contents of the MS, has been omitted

in the translation.

12) This name is written in various ways in the MS: Mūnkā, M.nkū. Cf. Yuan che CVII, p. 53 (Möngä-Tēmūr), p. 90 (Mänggö-Tēmūr). Spuler/Goldene Horde p. 52-62 puts the death of Möngkä Temür in July 1280; Grekov/Zolotaja Orda p. 83 states that Mengu Timur reigned till 1280 or 1282.

13) This sentence is probably incomplete, for it can hardly refer to the

beginning of the reign of Munka Timur.

14) This sentence has probably been copied corruptly from RaD/Jahn I. p. 9: "Abāghā ordered a wall to be built beyond the Kur, from Dalān Nāwūr as far as the steppe of Gardamān, connecting it with the river Kur, and a deep moat to be dug and a number of Mongols and Muslims to be put there as a guard.... and as Ābāghā Khān was satisfied about the campaign to Darband, he released Mankū Tīmūr, Samāghār Nūyān and Ūljāy Khātūn....and he spent the winter in Māzandarān and Kirmān. As regards the name Gardamān (in MS Gardamūn) see Minorsky/Studies p. 29 - 30.

15) If we drop the diacritical point in the Z of the indication of the year in "abjad", the date becomes July 20, 1270, which fits better into the chronological order of events in the MS. Cf. also Spuler/Iran p. 70 and D'Ohsson III, p. 447.

As regards the reading Baraq for Buraq see Yuan che CVII, p. 59.

by God, fighting took place between the armies of the whole world. At the gate of the town of Herāt, the army of the princes Abaga and Tubshin gained a victory over Buraq. They pursued and killed many of them (of the troops of Burāq). It was a glorious victory".

Khwajah Nasīr al-Dīn Tūsī died in the year 672, on Monday the 18th of Dhū'l-Hijjah (June 25, 1274) 16. Maulānā Nūr al-Dīn Rasadī says -verse-: "Muḥammad Tūsī, the mainstay of the people and the state, whose equal Mother Nature has not produced, died in Baghdad in the year 672, on the 18th day of Dhū '1-Hijjah" 17. Sa'd al-Dīn Natanzī says: "Mainstay of the state and religion, king of the land of wisdom, who was the summit of excellence and the sun of the earth. (p. 136) In the year 672 A.H., on the 18th day of Dhū '1-Hijjah, he, whose dust was a place of pilgrimage for the faithful soul, grew tired of the abode of frailty. He pitched his tent in the higher paradise".

The viziership passed to Shams al-Dīn Juwainī Khurāsānī, the superintendent of finances. Arghun Aqā died in Marghzār Rādakān in the course of the year 673 (July 7, 1274 - June 26, 1275) 18.

Findiqdar 19 marched against Rum with a strong army. On this (the Persian) side Amīr Tūghī, son of Ilkān Nūyān, Urughtū and Tūdān, son of Shīdūn 20, were there each with a tuman of troops. Badr al-Din Parwanah 21 had embraced the cause of Findiqdar and aimed at an alliance with him. On the evening when they (the Egyptians) approached, Parwanah gave a lot of wine both to the emirs and the army, so that they lay asleep dead drunk. In the morning, the Egyptian army with Findiqdar arrived, putting the whole army (of their enemies) to death and killing the emirs. When the news reached the king (Abaqa), he marched against Rum and put many of the Turkomans of Rum to death. The kingdom of Khūn. b. hā 22, (which) is a big province in Rūm, was given as a fief on that day to the heirs of Amīr Tūghī.

Findiqdar died in Dhu '1-Hijjah 676 (April 26 - May 24, 1278) 23. Alfī was his successor.

Abaqa Khan gave Rum to prince Qunartay 24. He ordered the des-

28th of Muharram 676 = July 1, 1277. 24) RaD/Jahn I, p. 32: Qunghurtay Ughul.

¹⁶⁾ The date in RaD/Jahn I, p. 33 (the 17th of Dhū '1-Hijjah) does not correspond to the them. Correspond to the weekday. About Nasīr al-Dīn Tūsī see EI s.v.; Browne II, p. 484 - 486; D'Ohsson III, p. 538.

¹⁷⁾ The same verse is quoted in RaD/Jahn I, p. 33. 18) RaD/Jahn I, 31: in the month Dhū 'l-Hijjah; Mustaufī p. 583: on the 20th = June 16 1975 20th = June 16, 1275.

¹⁹⁾ Al-Zāhir Rukn al-Dīn Baibars al-Bunduqdārī (Zambaur 103). EI s.v. Baibars.

²⁰⁾ RaD/Jahn I, p. 31, 38 gives their names in the forms: Tūqū, son of Ilkāy Nūyān. Urugtū a gives their names in the forms: Ilkāy Nūyān, Uruqtū or Uruqtū and Tūdūn, son of Sūdūn.

²¹⁾ Zambaur p. 147 and EI s.v.: Parwanah Mu'īn al-Dīn. 22) Reading uncertain. In MS: Khūn. b. hā or Khūb. n. hā. Spuler/īran p. 354
mentions Togai (Tūghū) ce Khūn. b. hā or Khūb. n. hā. Spuler/īran p. 354 mentions Togai (Tughu) as governor of Rum in 1275. (Perhaps = Konya?).

In MS: 683. Zambaur P. 102 23) In MS: 683. Zambaur p. 103 gives as the exact date of his death the

truction of the fortress of Daqāt and of Ughāniyah ²⁵, which was the dwelling of Badr al-Dīn Parwānah, and returned from there. When he reached Aladāq, Parwānah was executed.

From there he (Abāqā) went to Baghdād and sent the army to Ḥimṣ. Prince Mankū Timur was in that army. Taknāz and Tūladāy Yārghūchī grew afraid ²⁶, turned on their heels and fled; many soldiers were killed. The news reached Ābāqā Khān, who was very angry and came from Baghdād to Hamadān and took up residence in the palace of Malik 'Imād al-Dīn ²⁷. He died on Wednesday the 20th of Dhū 'l-Ḥijjah in the year 680 (April 1, 1282) (p.137) after excessive drinking. Prince Mankū Timur died in Mauṣil. The coffins of both were carried to Shāhi-talah (and they were interred) near the īlkhān ²⁸. The rule passed to his (Abāqā's) brother.

Government of Ahmad Khān

This lasted for two years, two months and thirteen days. His genealogy reads: Takūdār, son of Hūlāgū. In agreement with the princes Qūnartāy, Hūlājū, Jūshkāb and Kīshū, and the emirs Shīktūr, Sūnjāq, 'Arab, Qarabughā and other emirs ²⁹, the kingship was assigned to him and he ascended the throne on the 13th of Rabī' I, 681 (June 21, 1282) ³⁰. He brought out the treasures which were in Shāhi-talah and distributed them among the princes and emirs. To every soldier he gave a hundred and twenty dinars and entered their names in a register.

Munka Timur had died in the ulus of Barka. (Tuda) Munka was his successor 31.

Reign of Tūd(ā) Mūnkā

This lasted for five years.

In the course of the year 682 (April 1, 1283 - March 20, 1284)

III, p. 514, 524 - 532.
27) RaD/Jahn I, p. 41 and D'Ohsson III, p. 537 call him Malik Fakhr al-

²⁵⁾ Daqāt is the fortress of Toqat; Ughāniyah is called in RaD/Jahn I, p. 32: Kūghāniyah.

26) RaD/Jahn I, p. 41 calls them Taknā and Dūlādāy. See also D'Ohsson

Din Manuchihr.

28) Cf. RaD/Jahn I. p. 42: "they brought his coffin to Shāhāntalah and buried him near the great īlkhān". Mankū Timūr died in the neighbourhood of Mausil on the 16th of Muharram 681 = April 26, 1282.

According to Mustaufī p. 584 he died in Baghdād.

According to Mustaufī p. 584 he died in Baghdād.

²⁹⁾ RaD/Jahn I, p. 44: Qūnqūrtāy,.....Kīnshū,.....Qarābūqāy.
30) Thus in RaD/Jahn,I,p. 45 and Waṣṣāf/Hammer p. 217. In MS: 670 or 675.
31) In MS only: Mūnkā, and in the next line: Tūd Mūnkā. Spuler/Goldene
Horde p. 63 - 69: Tudā(n) Möngkä (he reigned 1280 - 1287); Grekov/
Horde p. 63 - 69: Tudā(n) Möngkä (he reigned 1280 - 54: TötöZolotaja Orda 84 - 85: Tuda Mengu; Yuan che CVII, p. 52 - 54: Tötömönggä and Tödä-mönggä.

Sultan Ahmad sent Maulana Qutb al-Din Shīrazī to Egypt with a letter to the king of Syria 32. And later he sent Shaikh 'Abd al-Rahman, who died there in prison.

And Sultan Ahmad had three sons: Qaplanjī, Arslanjī and Būkhājī 33. Qūnartāy conspired with several emirs and was covetous of the government. Ahmad was informed of this and sent Alīnāq to seize him. He brought him to Arran and executed him together with Kuchuk Anquchi (p. 138) and Shadi Akhtaji in Qarabagh 34. And it is said that Arghun also participated in that plot. The sultan sent Alīnāq to fight against him. In Āqjah Khwājah 35 near Qazwīn a battle took place (wherein) Alīnāq was defeated. Arghūn went to Khurāsān, Ahmad recruited an army and pursued him. Arghūn went to the fortress of Kulāt 36. Alīnāq brought him to the king who granted him pardon. He returned. Arghūn Khān was with Alīnāq. One night, he (Alīnāq) was in a drunken sleep; several emirs and princes went in, cut off the head of Alīnaq and released Arghun, whom they appointed king. Ahmad took flight by way of Safarayin 37. Tuladay and a Mongolian army with several thousand men pursued, seized and killed him and pillaged the camp. In the morning of the 6th of Jumada I in the year 683 (July 21, 1284), Arghun Khan was arrested and in the evening he became king 38.

Government of Arghun Khān

This lasted for seven years. His genealogy reads: Arghun Khan, son of Abaqa Khan, son of Hulagu Khan. He had four sons: Ghazan, Kharbandah, Yīsūn Timūr and Ūghul Malik 39.

Shams al-Dīn, the superintendent of finances, fled as far as Qum. (His) vicegerent said: "let us go to Herāt". He answered: "how shall I leave my children in the hands of the Mongols?". He returned and came to Buqa, who took him to his majesty, who paid

³²⁾ According to RaD/Jahn I, p. 47-49, Shams al-Din sent Maulana Qutb al-Din Shirazi to Egypt in 681, and later Ahmad sent Shaikh 'Abd al-Rahman to Egypt. He was imprisoned and he died in Damascus. The word "bi-shirkat" at the beginning of the sentence is inexplicable.

³³⁾ RaD/Jahn I, p. 43: Nūqājī. 34) RaD/Jahn I, p. 50 calls them Kuchuk Uqchī and Shādī Akhtājī, Wassāf/Hammer p. 255 Kuchuk North Nor Hammer p. 255: Kuchuk Nu'īn (Nuyān?) and Shādhī Aqtājī.

^{35) =} Aq Khwajah. 36) = Kalat.

^{37) =} Isfarāyin. RaD/Jahn I, p. 59 puts the death of Ahmad on Thursday the 26th of Jumada I: Wassaf/Warmene of Jumada I; Wassaf/Hammer p. 280 puts the accession to the throne of Arghun on the 7th of the 280 puts the accession to the Spuler Arghun on the 7th of that month. For the different dates see Spuler Iran p. 81 - 82 Iran p. 81 - 82.

RaD/Jahn I. p. 61 calls the last two: Yīsū Tīmūr and Khatāv Ushul. Pelliot/Campagnes domining Pelliot/Campagnes derives such names as Yasugai or Yissügai irom Mongolian yäsün (nine).

no heed to him. Earlier Nuyan Shīrah 40 had brought his (Shams al-Dīn's) son Yahyā and confiscated the possessions of the superintendent. Amir 'Alī Tamghāchī, Fakhr al-Dīn Mustaufī and Husām al-Dīn Ṣāḥib, who had been favoured by him, tried to effect the issue of an order in Ujan that he (Shams al-Dīn) should give two thousand tumans in gold. He said: "I have no gold, but I have possessions which yield a yearly revenue of three hundred and sixty thousand dinars, every day a thousand dinars" 41. Duladay and Qūdāy 42 were sent to interrogate him. He did not admit that he had ready money. (p. 139) They thrashed him several times with sticks, but to no avail. The sultan set off on a march from Ujan to Arrān. On Monday the 4th of Sha'bān of the year 683 (October 16, 1284) 43 he (Shams al-Dīn) was executed on the mountain Hashtadsar, which lies between Ahr and Siyah 44. And Yahya was executed shortly afterwards in the market-place of Tabrīz. The position of vizier was given to Sa'd al-Daulah Abharī. Radī al-Dīn Baba says: "the great lord among the rulers of that time, Shams al-Dīn, the essence of all horizons, the superintendent of finances, was killed in the year 683, at the time of afternoon prayers, on Monday the 4th of Sha'ban".

In the year 685 (February 27, 1286 - February 16, 1287), Pūlād Chinksān and Ūrduqiyā brought a sūyurghāl 45 from the Qān, con-

⁴⁰⁾ It is quite uncommon to put the title nuyan before the name. Is this sentence perhaps a corrupted copy of RaD/Jahn I, p. 64: "...and on Friday the 10th of Rajab of the year 683 he arrived at Qurbanshirah and called on Buqa". ?Amīr 'Alī Tamghāchī arrested Yahyā. See also D'Ohsson IV, p. 6.

⁴¹⁾ The emendation in RaD/Jahn I, 64, note 2 seems unnecessary, the meaning being probably: "at present my possessions amount to so much that they realize one thousand dinars (viz. a day)". Cf. also Mustaufī p. 584 and D'Ohsson IV, p. 7, 8.

⁴²⁾ RaD/Jahn I, p. 64: Dūlādāy Yārghūchī and Qadān; Waṣṣāf/Hammer p. 288: Qadāghāy and Uktāy.

⁴³⁾ Wassaf/Hammer p. 290 has Tuesday which does not correspond to the date.

⁴⁴⁾ Mount Hashtādsar lies about 20 miles north of the town of Ahr; cf. Schwarz (VIII), p. 970 - 973. Siyāh may be a place name (or = Siyāh-kūh?).

Waṣṣāf/Hammer p. 289 calls the place of execution Mūniyah near Ahr; Browne III, p. 27 (based on Bar Hebraeus): Mu'īna near Ahr.

RaD/Jahn I, p. 65 should be Ahr (as in the ms, note 1), not Abhar.

⁴⁵⁾ Suyurghāl means (Steingass): "fief, feudal tenure" or (written by Steingass sūyarghāl) "a royal robe or present, a territory, town or village granted by the king in feudal tenure"; Spuler/Iran p. 329: "(erbliches) Soldlehen" (sujurhal, sejūrģāl).

The Mongolian word sojurghal means literally "granting" and was used in this general sense in sources from the 13th till the 18th century. But the most characteristic use is that in the sense of granting a piece of territory as a fief (I. P. Petruševskij: K istorii instituta sojurgala, in: Sovjetskoe Vostokovedenie VI (1949), p. 227 - 246). According to RaD/Jahn I, p. 66 a yarlīgh (diploma, royal mandate) was brought from Qūbīlāy, confirming Arghūn as successor to his father and giving Būqā the title of Chīnksānk.

It is, therefore, better to sūbstitute the word suyurghāl in the MS by yarlīgh.

cerning (the appointment to) the kingship of Arghun Khan. Buqa received the title of chinksan. He evinced great pride and looked contemptuously on the emirs. He therefore lost the esteem of the king. They deliberated with Arūs 46, Qurmishī 47, the son of Hinduqur Nuyan, Amīr Ujan, Zankī, the son of Bābā Nuyan, and Tughluq. They sent a message to Jūshkāb 48 and invited him to become king. The letter which had been written to Jushkaf arrived and he took it to his majesty. He ordered Jushkaf to draw with his own hand a thong of skin from the back of Būqā and those others were executed. And of the Tājīks they executed Amir 'Alī Tamghāchī, Husām al-Dīn Sāhib, 'Imād al-Dīn Munajjim, Sham'ūn Bāwarūm-qalah 49 and Bahā' al-Daulah Abū Karīm 50, all of them.

The king gave Jushkaf a fief and he returned to Khurasan. Again he (the king) received information that he was not true. He sent Bughday Akhtajī with some others, as for instance Baytmish Qushchi and 'Arabtay Gurgan 51 to pursue (Jushkaf). He gave battle with them and was defeated. They seized him, brought him to his majesty and he was executed. The princes Hulājū and Qarabuqāy were executed in Dāmghān 52 in Ramadān of the year (p. 140) 688 September 18 - October 17, 1289).

And while the rule in the Dasht-i Qifchaq was held jointly by the princes, Tughtay 53 came and subdued them all and ascended the throne of Barka and Batuy.

Reign of Tūqtāy

This lasted for twenty three years 54, His genealogy reads: Tuqtay, son of Munka Timur. He killed all (his rivals), ascended the throne and obtained absolute power.

Sultan Arghun Khan reigned over the whole country of Iran, and finally fell ill, lay down on his deathbed and passed away on Monday the 7th of Rabī' I in the year 690 (March 10, 1291) 55, in Arrān. His coffin was borne to Sujās 56. Taghāchār, Qūnchūqbāl,

⁴⁶⁾ RaD/Jahn I, p. 70: Aruq. 47) HA/Bayani and Mīrkhwānd V. p. 146: Qūrmīshī (also in Spuler/Iran, p. 120, 346) RaD/John J. 146: Qūrmīshī (also in Spuler/Iran, p. 120, 346). RaD/Jahn I and II allow the reading Qurumshī (Mustaufī p. 604 has this vocalization).

⁴⁸⁾ The form Jushkāf is used in other places in MS.

⁴⁹⁾ RaD/Jahn I, p. 72: Sham'ūn, known by (or as) Rūm-qal'ah. 50) RaD/Jahn I. p. 62: Bahā' al-Daulah Abū al-Kiram Nasrānī. 51) Reading uncertain. RaD/Jahn I. p. 73: Gh.r.b.tay Gürgan.

⁵³⁾ Both Tuqtay and Tughtay occur in the MS. 54) Spuler/Goldene Horde p. 69 - 84: Tuda(n) Möngkä abdicated in 1287 in favour of Teleboga who was a state of August favour of Teleboga who was killed in 1291 by Tohtu. Tohtu died August 9, 1312. See also Grekov/Zolotaja Orda p. 84-- 90. 55) RaD/Jahn I, 79: Saturday.

⁵⁶⁾ The form Sijās is more usual.

together with Tukāl and Īljīdā' ⁵⁷ had sworn an oath to take the life of Sultān Aidājī and they killed him. They sent Tūghān to put Qūjān, Jūsī and Sa'd al-Daulah ⁵⁸ to death in the night that Sultān Arghūn died. And he executed them and Urdūqiyā and Sa'd al-Daulah were killed in the house of Taghāchār ⁵⁹. Gaikhātū, the brother of Arghūn Khān, ascended the throne.

Government of Gaikhātū Khān

This lasted for three years, nine months and twelve days. He had three sons: Alafrank, Īrānshāh and Jīn Pulād. On the 24th of Rajab 690 (July 23, 1291) 60 he ascended the throne. He arrested all the emirs to interrogate them, but pardoned them again, only Tūghān was kept under arrest. Amīr Aqbuqā Gūrgān sent Urdūqiyā (p. 141) to execute him by means of a yarlīgh 61.

He (Gaikhātū) went to Rūm and left Amīr Shīktur 62 as his vice-gerent in the camp ("urdū"). There was a rumour about the army of Syria, and Malik Ashraf had laid siege to Qal'at al-Rūm.

And Shaikh Sa'dī died on the 29th of Dhū '1-Hijjah 690 (December 23, 1291) 63 and one of the poets has said about him: "The phoenix of the pure spirit of Shaikh Sa'dī spread his feathers (and winged) away from the dust of the body, in the month of Dhū '1-Hijjah in that year 690, on the night of Tuesday".

When Amīr Aqbūqā Gūrgān went to Rūm to fight against the army of Syria, the king sent prince Tāyjū ⁶⁴, the son of Mankū Timur, son of Hulāgū Khān, and Būghdāy Akhtājī, Taghāchār and Īnāq Tamājī in the rear-guard of the army of Rūm. When they arrived there they put the army of Syria to flight and seized Qal'at al-Rūm ⁶⁵. And from there they came to Arrān and gave the position of vizier

⁵⁷⁾ RaD/Jahn I, p. 78 has Tughan in stead of Iljīda.
58) RaD/Jahn I, p. 79: on the day that prince Khatay Ughul was born, the

first of Rabī' I = March 4, 1291.

⁵⁹⁾ RaD/Jahn I, p. 79: "... they seized Jushī and Urdūqiyā and sent Tūghān to seize Qūjān and Sa'd al-Daulah, and in that night they killed Jūshī and Qūjān, and on the next day they tried Ūrdūqiyā and Sa'd al-Daulah in the house of Taghāchār and killed both".

Mīrkhwānd V, p. 108: Urdūqiyā and Jūshī were killed, thereupon Tūkāl and Qūrmishī seized Sa'd al-Daulah and killed him in the house of Taghāchār. See also D'Ohsson IV, p. 57.

⁶⁰⁾ Äs to Gaikhātū: Mīrkhwānd V, p. 108 - 112; D'Ohsson IV, p. 60 - 114; Spuler/Iran p. 86 - 91.

⁶¹⁾ It is better to read with RaD/Jahn I, p. 83: "the children of Urduqiya", who were allowed to revenge their father.

⁶²⁾ RaD/Jahn I, p. 84: Shīktūr Nuyan.

⁶³⁾ EI s. v. puts his death in September 1292.

⁶⁴⁾ MS omits the diacritical points. RaD/Jahn I, 85: Tāyjū Ughūl; Spuler Iran p. 93: Tāiǧū or Tābǧū.

⁶⁵⁾ RaD/Jahn I, p. 85 writes Būqdāy Akhtājī and Tamājī Īnāq; Malik Ashraf took Qal'at al-Rūm.

to Sadr al-Dīn Taghāchār 66 bestowing upon him the title of Sadri Jahan.

And the paper money was issued in Tabrīz in the course of the year 693 (December 2, 1293 - November 20, 1294). The reason for this was that Sultan Gaikhatū asked Pūlad Chinksan: "They say that in the empire of the Qan and the region of Khatay there is much luxury and there are many golden objects. Why is this?" He answered: "Paper money is in circulation there; the available gold and silver is used for implements". In that way he laid the foundation for that desire (viz. also to issue paper money) but (his attempt) was unsuccessful.

Prince Bāydū was in Baghdād. He started a rebellion and killed Muhammad Sukurchi, the governor of Baghdad. The king was informed that Baydu had become his enemy and that several emirs had conspired with him. The king imprisoned them in Tabrīz together with Qifchāq Ūghul, the son of Bāydū, and sent Amīr Aqbughā Gūrgān with Taghachar to fight against Baydu. Baydu was (already) on the march. When they reached the Jaghatu, Taghachar joined forces with Baydu. Amir Aqbugha Gurgan returned, out of loyalty and pure faith. He joined Gaikhātū at the river Ahr 67. The king wished to set out for Rum, but his counsellors did not allow it. He arrived at Pīlsuwār. Amīr Ḥasan, the son of Tughī 68, fled from him (p. 142) in the middle of the night and went to Tabrīz. And the emirs who were imprisoned with Qifchāq Ūghul, the son of Bāydū, viz. Tuladay, Qunchuqbal, Iljīda' and Bughday came out (of prison) by order of 'Arabta' Gurgan 69. Qifchaq Ughul went to his father. The hazārah of Bārūm 70 seized Gaikhātū with the emirs and delivered them to Tukal and to prince Ildar, the son of Ajay, the son of Hulagu, so that he might execute them. In the course of the year 694 (November 21, 1294 - November 9, 1295), Bāydū came from Baghdad and ascended the throne, when still very young.

Government of Bāydū Khān

This lasted for six months. Ghāzān was in Khurāsān. He came, and in the region of Qurbanshīrah they (both sides) drew up. They

70) RaD/Jahn I, p. 89, RaD/Jahn II, p. 100: Bārīm.

⁶⁶⁾ His name was Sadr al-Dīn Zinjānī or Khaladī (RaD/Jahn I, p. 85, 86; Spuler/Iran p. 88 200. Zinjānī or Khaladī (RaD/Jahn I, p. 85, 86; here Spuler/Iran p. 88, 286; D'Ohsson IV, p. 96). Taghāchār is put here probably by mistake.

⁶⁷⁾ RaD/Jahn I, p. 79: Abhar (in ms of RaD: Ahr). 68) RaD/Jahn I. p. 89 calls him Būqū; RaD/Berezin p. 37: Qūtū. 69) RaD/Jahn I. p. 89: hearing the news of the flight of Amir Hasan, Qunchuqbal and Duladay the news of the flight of Amir Hasan, Qunchuqbal and Duladay came out of prison. Amīr Īrīnjīn, Bāyjāq and a few others liberated Qipchaq Ughul.

fought a fierce battle on Thursday the 17th of Rajab (June 2, 1295). Eight hundred men from both sides were killed between them ⁷¹. The emirs acted as mediators once again arranging a truce to the effect that Bāydū and Ghāzān should each come forward from the army with a small party, which might not be greater than ten men, and should negotiate face to face with each other. From the side of Bāydū came Ṭaghāchār, Ṭūladā', Qūnchūqbāl and Īljīdā', and from the side of Ghāzān, came Naurūz, Nūrīn and Sūtāy, taking their place on an eminence between the armies. And after excessive deliberation it was agreed that Ghāzān should go to Khurāsān and that Bāydū should be the established king.

And a group came from the army of Bāydū and on the day on which they murdered Gaikhātū, together with Tamājī Īnāq and others, they had seized Amīr Aqbughā Gūrgān and kept him under arrest. Qūnchūqbāl went to Bāydū and persuaded him to kill Aqbughā.

And Ghāzān went to Khurāsān, leaving Naurūz, the son of Arghūn Āqā, with (the task of securing) the yarlīgh concerning Khurāsān and 'Irāq ⁷² and with the care of the camps (urdū) and the ladies of his uncle and his father. Bāydū held (Naurūz) up for one week (p.143), saying: "Be one with me against Ghāzān". Naurūz swore an oath: "I shall send to you the head of Ghāzān or I shall send to you Ghāzān in fetters". "What a wise man who, when hard pressed, avoids the whims of the revolving wheel of fortune. And when the stratagem works, he saves his life by means of deceit".

Naurūz went away from Bāydū leaving him in Marāghah, and reached king Ghāzān at Fīrūzkūh-i Damāwand. He explained the situation and, on account of the oath he had sworn, he sent a closed cauldron 73 to Bāydū. All were astonished.

When Ghāzān Khān was searching for means to drive the enemy away, Naurūz and the emirs said: "If the king wishes events to take place according to his desires, he must become Muslim, for in the stars and in the ordinances and biographies of the shaikhs it is said that in the year 694 (November 21, 1294 - November 9, 1295) a Muslim king will ascend the throne, throne and crown will be assigned to him. Because God - praise be to Him and may He be exalted - had put the light of Islām in the heart of Ghāzān, the word of Naurūz took effect and on the 4th of Sha'bān (694 = June 19, 1295) a great feast was arranged at the gate of the castle which was the residence of Arghūn in the place Lār-i Damāwand 74.

p. 132.

⁷¹⁾ RaD/Jahn II, p. 60: eight hundred men were killed on the side of Bāydū.

⁷²⁾ RaD/Jahn II, p. 67 - 72.

73) Thus he fulfilled his oath to Bāydū, "Ghāzān bastah" meaning both "Ghāzān in fetters" and "a closed cauldron".

74) RaD/Jahn II, p. 79 - 80 does not mention this place; D'Ohsson IV.

He (Ghāzān) entered the bath and performed the ritual ablution and Shaikh Sadr al-Dīn Ibrāhīm Ḥamawī instructed him in the declaration of faith. Ghāzān and all the nobles became Muslims.

And on that side (viz. of his opponents) Taghāchār had grown weary of the reign of Bāydū, and Ṣadr al-Dīn Zinjān(ī) 74a was humiliated because the position of vizier was given to Jamāl al-Dīn Dastjurdānī, (so) he fled and joined Ghāzān.

On Friday 75 Ghāzān set out for Rayy. He sent Naurūz with five thousand men as the vanguard. Amīr Chūbān and Qurmishī joined him. Taghāchār and Bughdāy Akhtājī, having fled, also joined Naurūz. Bāydū was routed. Naurūz entered Tabrīz and destroyed the churches and synagogues. Qurmishī, with Shādī and four thousand men, pursued Bāydū, seized him, brought him before Naurūz, and informed Ghāzān. He sent Sūtāy Akhtājī (p. 144) to put an end to the existence of Bāydū in the Bāghchah 75a in Tabrīz.

The king came to Tabrīz and went from there to Mūqān and Arrān. He encamped near Būbakrābād ^{75b} and ascended the king's throne, gracing the world with justice and fairness.

Government of Mahmüd Ghāzān Khān

This lasted for eight years and eight months. From Muḥarram of the year 695 (November 10 - December 9, 1295) ⁷⁶ the government was assigned to him. He sent Taghāchār to Rūm. A rumour about the enemy came from the direction of Khurāsān. He sent Naurūz to Khurāsān. Sūkāy ⁷⁷, the son of Yashmūt, offered resistance. He (the king) sent Hūrghudāq ⁷⁸ with the army of Arrān, and he finally seized him (Sūkāy) in the region of Kharraqān and executed him.

Tūkāl the emirs of Bāydū ⁷⁹. In five days thirty emirs and five princes were executed. He sent Kharmanjī to Rūm to execute Taghāchār.

There was discord between Nūrīn and Naurūz, and Ṣadr-i Jihān feared Naurūz because of (his acquaintance with) a person called Qaiṣar who had come from the king of Egypt. He devised a trick. He forged a letter and, while he was sitting by the side of Ḥājjī,

⁷⁴a) In MS: Zinjān.
75) RaD/Jahn II. p. 82 (Stambul ms): on Friday in the middle of Shawwal (694 = September 2, 1295).

⁷⁵a) There is a small empty space in the MS after the word Baghchah
(= Baghchah-i Arghūn?).
75b) This is probably the same place as Bekrābād (see Map of Ādharbaijān in IA, mad, Azerbaycan).

According to RaD/Jahn II, p. 88, Ghāzān ascended the throne on the 23rd of Dhū 'l-Hijjah 694 = November 4, 1295.

RaD/Jahn II. p. 98: Sūkā.
RaD/Jahn II. p. 98: Hūrqūdāq.
The verb has been omitted in MS.

the brother of Naurūz, he put that letter in his purse and informed the sultān of the rebellion of Naurūz. The kinsmen of Naurūz were seized. His son Ūrduqiyā 80 was seized and executed in Jumādā II of the year 696 (March 27 — April 26, 1297). Thereupon Ṣātilmīsh, the vicegerent of Naurūz, was executed, together with his son Qutlugh Timūr, Ḥājjī, Kamāl Kūchik 81 and Lakzī Gūrgān, the brother of Naurūz 82. And he (the king) sent Qutlughshāb with the army of Arrān to Khurāsān, and from Bīsutūn he also sent Kharbandah to Khurāsān.

Naurūz went to the fortress of Herāt and took shelter there. (p. 145) The king of Herāt seized him and delivered him up. On the 23rd of Shawwāl (696 = August 14, 1297) 83 he was executed at the gate of Herāt and Pūlād-qiyā was sent with his head to his majesty. The āl-tamghā 83a was given to Ṣadr-i Jihān.

On Thursday the 16th of $\underline{Dh}\overline{u}$ '1- $\underline{H}ijjah$ (696 = October 5, 1297) the foundation of the high cupola was laid ⁸⁴.

And Qutlughshāh returned from Khurāsān and received a fief. And in Rajab of the year 697 (April 14 - May 14, 1298) Tāyjū Ughul, the son of Mankū Timur, was executed on the bank of the river Dalān Nāwur ^{84 a} together with four servants. The forgery which Sadr-i Jihān had committed concerning Naurūz came to light. On Sunday the 23rd of Rajab (697 = May 6, 1298) ⁸⁵ he was executed in Ūjān and the viziership was given to Sa'd al-Dīn Sāwajī.

In Muḥarram (699 = September 28 - October 2, 1300) ⁸⁶ the sultan set out for Syria. The army with the royal banners settled down at (a distance of) three farsakhs from Hims. The army of Syria arrived in the year 699 (September 28, 1299 - September 15, 1300). They took up position. The vanguard of the army was (formed by) Amīr Chūbān, Sultān Yasāwul ⁸⁷ and Īlbāsmīsh. The Egyptians, relying on their numbers, attacked them. The king and his army arrived and made a sudden attack. The army of Syria was defeated and routed. The king took Hims and from there he went to Damascus. The whole population of Syria, with Naṣr bin Alfī, did their utmost. It was of no avail. He (the king) conquered Damascus as well and appointed Qutlugh-qiyā as governor, sent Amīr

⁸⁰⁾ RaD/Jahn II, p. 110 calls him Urdubūqā.
81) RaD/Jahn II, p. 111; 'Azzāwī I, p. 377 calls him Kamāl al-Dīn Kūchik.
82) In MS: Lashkar Gūrgān. See RaD/Jahn II, p. 111. The mistake has been made under influence of the word "lashkar" in the same line.

⁸³⁾ RaD/Jahn II, p. 116. 83a) As regards the al-tamgha ("red stamp"; royal seal) see Spuler/Iran p. 293.

⁸⁴⁾ RaD/Jahn II, p. 117: on Saturday, which corresponds to the date.

⁸⁴a) In MS written: Dilan-i Nawar. 85) RaD/Jahn II, p. 120: Rajab 21, which corresponds to the weekday.

⁸⁶⁾ RaD/Jahn II, p. 125. 87) RaD/Jahn II, p. 130 writes Yīsāwul. Spuler/Iran p. 114: Jasawul. Favet de Courteille p. 526: yasawul (messenger, intendent).

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Qutlughshāh and Amīr Chūbān there with an army and then returned. When the Egyptians discovered that they (the Mongols) were few in number, they came and gave battle with them. They defeated Qutlughshāh and put many of his troops to death. It is said that Qutlughshah fled beforehand while Chuban stayed behind and arranged for food to be cooked which he gave to the wounded. He left no one by the wayside, and (all) that was great bravery. All those who came from that army to his majesty spoke about his courage of great repute, and this impressed the sultan. (p. 146) He appointed him emir of the ulus and his name was inscribed in the yarligh 88.

During the time that the whole of Iran was graced by the justice of the king of Islam, who held back the oppressor's hand from (harming) the oppressed, Khwajah Rashid al-Din was charged with the office of (court-) physician. He was one of the grandees of Hamadan. And Maulana Qutb al-Din Shirazi was always in his company and instructed Khwajah Rashid al-Din.

And when Khudabandah was in Khurasan and the population continually brought complaints about the emirs Hurghudaq 89 and Amir 'Alī Qushchī to his majesty, the king entrusted the financial administration of Khurāsān to Maulāyad 90 and sent him there.

It is said that the august Amīr Aqbughā Gūrgān, whom Bāydū had killed at the request of Qunchuqbal, had two sons, Amīr Ḥusain and Mūsāīl 91. When the sultan ascended the throne, they recounted their story. He delivered Qunchuqbal to them for retaliation and he had given his sister Uljatāy Sultān to Amīr Ḥusain - may he rest in peace -. And he sent them to Khurasan to Khudabandah, for the mother of them both (Uljatay and Khudabandah) was Bulghan Buzurg, and the sultan was (born) of a concubine 92.

Khwajah 'Alīshāh Tabrīzī was originally an agent who bought textiles for the emirs and the ladies, and he was also known to the vicegerents of Sultan Uljatay Khwatun, so that every time goods and necessities were required, they referred to him and it was in that way that he entered their service. He was an illiterate man but he had a keen intellect and cunning, and when he was under protection of the ruler, he obtained a high rank.

And Sultan Ghāzān fell ill in the region of Qazwīn in the place called Pīshkalrūd 93. The doctors were unable to cure him and

⁸⁸⁾ RaD/Jahn II, p. 148-149 does not mention the courage of Amīr Chūbān but says that he received a rich reward. 89) In MS; Hūr'udāq.

⁹⁰⁾ RaD/Jahn II writes this name always: Maulay.

⁹¹⁾ RaD/Berezin p. 37 gives the name of a third son: Udunjī. 92) According to RaD/Jahn I, p. 61, Uruk Khātun was the mother of Uljāytu (Khudābandah) and Uljāytu (Khudabandah) and Uljatay. Ghazan was a son of the concubine Qultaq Igachī. From the marriage of Arghun and Bulughan Khatun, only one daughter, Dilānjī, was born. 93) RaD/Jahn II, p. 159: Pīshkalah; several mss of RaD add -rūd.

in the year 703, on Sunday the 15th of Shawwal (May 21, 1304) 94 he died. He was thirty-two years of age.

And in the Dasht-i Qifchāq, Tūghtā' died in the same year ⁹⁵. He had a son named Īlbāṣmīsh. And Qādāq ⁹⁶ was (p. 147) grand-emir and wished to instal Īlbāṣmīsh on the throne after Ghāzān. Ūzbek, the son of Tūlījah ⁹⁷, conspired in Khwārizm with Qutlugh Timūr, and pretending to pay their obsequies to the king, they entered the camp ("urdū") and Uzbek stabbed Īlbāṣmīsh, and Qutlugh Timūr stabbed Qadāq at the same moment and they killed them both. And the reign passed into the hands of Uzbek and he ascended the seat of government.

Reign of Uzbek Khān

This lasted for forty years in the Dasht-i Qifchāq 98. His genealogy reads: Uzbek, son of Tūlījah, son of Mūnkā Timūr, son of Nūqāy, son of Bāṭūy, son of Jūjī, son of Jingiz Khān.

After the death of Ghāzān Khān, the emirs wrote a letter to Hūrghudāq, (asking him) to do away with Khudābandah and to bring Alafrank, the son of Gaiqātū, in order to place him on the throne. Amīr 'Alī Qūshchī was informed of that letter. He brought the news to Sultān Khudābandah during the night. That same night Alafrank was killed in his own house. And in the morning Hūrghudāq assembled an army and climbing up on a hill, he encouraged the army to line up. The sultān did not give him a chance, they charged at him and he was routed. He was pursued and seized by Maulāyad 99 who brought him back. He was executed and the sultān came from Khurāsān and ascended the throne and graced the world with justice on the second of Dhū 'l-Ḥijjah (703 = July 6, 1304) 100.

Government of Muḥammad Khudābandah

This lasted for twelve years and two and a half months. His title is: Chiyāth al-Dunyā wa-al-Dīn Muḥammad Khudābandah Ūljāy-

⁹⁴⁾ RaD/Jahn II, p. 159: the 11th of Shawwal, which corresponds to the weekday.

⁹⁵⁾ Spuler/Goldene Horde p. 84-85, based on Qāshānī, puts his death on August 9, 1312. Tiesenhausen I, p. 172 (al-Birzālī) has Rabī' I,712 = July 7 - August 5, 1312.

⁹⁶⁾ Cf. Qadaq in Yuan che CVII, tableau 23.

⁹⁷⁾ Spuler/Goldene Horde p. 85: Togrylga.
98) Uzbek reigned from 1312 till his death in 1341 or 1342 (Spuler/Goldene Horde p. 85 - 99; Grekov/Zolotaja Orda p. 90 - 94).

⁹⁹⁾ HA/Bayani p. 4 - 5: Maulay.
100) HA/Bayani p. 7: in the middle of Dhū 'l-Hijjah; other dates given in D'Ohsson IV, p. 480 and Spuler/Iran p. 105.

tū' Sultān. He had six sons: Bāyazīd, Baştām, Ţaifūr and Abū Sa'īd. The first of them, Sulaimānshāh, died in childhood and Bū Sa'īd was the second who came into the world 101.

In the year (p.148) 704 (August 4, 1304 - July 23, 1305) he laid the foundation of Sultaniyyah ¹⁰². And also in the course of that year he set out for Jīlān. There Amīr Qutlughshāh, together with Shaikh Barq, was put to death, and the sultan returned. The sons of Anbārchī, Īsan Timūr and Qūnjī, were executed in the year ¹⁰³.

And Maulānā Qutb al-Dīn Shīrāzī died on Saturday the 10th of 'Āshūrā. (710 = June 9, 1310) 104 . And Khwājah Rashīd al-Dīn was in close contact with his majesty and was always in his presence.

The sultan set out to march to the district of Syria in the year (712 = May 9, 1312 - April 27, 1313) 105 and he went to Rahbah 105a, besieged it, conquered it and left Pūlād-qiyā there in the office of governor. And he returned and came to Sultāniy-yah and went to Baghdād.

In the year 706 (July 13, 1306 - July 2, 1307) Sa'd al-Dīn Sā-wajī, Shihāb al-Dīn Mubārakshāh, Yaḥyā, the son of Jalāl (al-Dīn) Tūrah, Zain al-Dīn Māstarī and Dāwudshāh 106 were put to death in the Muḥawwal of Baghdād. The viziership was consigned to Khwājah Rashīd al-Dīn and Khwājah Tāj al-Dīn 'Alīshāh, And many laws have been observed bearing their joint signatures, that of Rashīd, the physician, being first and that of 'Alīshāh, the Tarkhān, being second 107.

It is said that for many years the sultan used to go to Gavbari during the winter and that he used to be in Sultaniyyah in the summer. The country (was) flourishing and the army well organized. Sultan Ūljāytū and Ūljatāy Sultān, brother and sister, reigned, as it were, in condominium, for the sultan knew no command higher than her wish, and at one hint from Ūljatāy Sultān — may she rest

102) Spuler/Iran p. 108: in 1307. Other years in D'Ohsson IV, p. 485 (the first day of 705 = July 24, 1305; 'Azzāwī I, p. 415: 709 = June 11, 102) The May 30; 1310.

died at the age of twelve years). Bāyazīd (he died when he was eight), Abū Sa'īd and Taifūr (he died young), and two daughters:

Daulandī or Dūlandī, and Sātī Bek, Cf. Yuan che CVII, p. 92.

¹⁰³⁾ The year has been omitted in MS.

¹⁰⁴⁾ The date does not correspond to the weekday. Regarding the year see

¹⁰⁵⁾ HA/Bayani p. 53 - 54; Mustaufī p. 598.
105a) In the MS written: R.ch.h.

¹⁰⁶⁾ Cf. Qāshānī, quoted in Blochet/Introduction p. 9 - 13 and in HA/Ba-yani p. 43 - 47, who gives these names in the following way: Sa'd al-Din Sāwajī, Mubārakshāh Sāwī, Zain al-Dīn Māstarī, Nāsir al-Dīn Yahyā, son of Jalāl al-Dīn Taborī

Yahyā, son of Jalāl al-Dīn Tabarī, and Dāwudshāh Nīkū Akhlāq.

leges, as for instance exemption from taxes), see Spuler/Iran p.

275 - 276. The meaning of the word "sūzī" in MS is not clear.

in peace -, Sultān Khudābandah - may he rest in peace -, gave the viziership to Khwājah 'Alīshāh. Abū Sa'īd was under the tutelage of Amīr Sewinj, the son of Shīshī Bakhshī. (p. 149) He (the king) sent him to Khurāsān in the year 714 (April 17, 1314 - April 6, 1315).

The sultan liked Amīr Ḥusain very much, firstly because he was the son-in-law of the king 108 and secondly because of all the emirs he was the most eminent and the highest in birth, and he was always in his company. And it is said that Īrinjīn, the brother of Bulghān Khātūn, who was the mother of the sultān, was in Rūm 109.

The sultan spent the winter in Sultaniyyah. One day he went hunting and met with an accident. He died on Thursday the last day of Ramadan of the year 716 (December 16, 1316) 110. He was thirty-eight years and nine months old. Amīr Maḥmūd-i Tabrīzī said in his elegy-verse-: The death of the king of the horizons, Shāh Kharbandah, was in 716 on Friday the last day of the fast. If he was a man, it is my belief that the others are all a painting on the gate of the bath. The government passed to his son and he came from Khurāsān and ascended the throne.

Reign of Abū Sa'īd Bahādur Khān

This lasted for nineteen years. His title was 'Alā' al-Dunyā wa-al-Dīn. He was born in the year 704 on the 8th of Dhū 'l-Qa'-dah (June 3, 1305). In the course of the year 717 (March 16, 1317 — March 4, 1318) 111 he became king and ruled the world. And Ūl-jā' Qutlugh, the daughter of Sultān Ghāzān, was given to him 112. He had a good knowledge of the Mongol and Persian script and wrote well. The time of his government was the best period of the domination of the Mongols.

Amīr Īrinjīn was in Rūm, Īsan Qutlugh in Khurāsān, the viziership was in the hands of (p.150) Khwājah Rashīd and Khwājah 'Alīshāh, Chūbān was emir of the ūlūs, Alghū, the son of Buqā Yārshūchī, emir of the yārghū 113, Qurmishī was in Gurjistān, Sūtāy in Diyārbakr and Barzankī in Bāb al-Abwāb 114.

¹⁰⁸⁾ The wife of Amīr Husain, Ūljatāy, was a daughter of Arghūn.
109) According to RaD/Jahn I, p. 61, the mother of Sultān Ūljāytū was Ūrūk Khātūn, who was a sister of Īrīnjīn. See also note 92.

About other dates see Spuler/Iran p. 116; Qāshānī (in HA/Bayani p. 70) has: Thursday the 27th of Ramadān (date and weekday do not correspond).

¹¹¹⁾ Spuler/Iran p. 117: in the middle of April 1317.
112) RaD/Jahn II, p. 14; Üljäy Qutlugh was the daughter of Ghāzān and Būlūghān Khātūn.

¹¹³⁾ On the yarghu (High Court) see Spuler/Iran p. 381.
114) In MS: Bab al-Bab. The reading of the name Barzankī is uncertain.

And when (the news of) the death of the august Sultān Ūljāytū spread, Uzbek Khān coveted Īrān in his heart and made known his desires and set out with a vast army for that region. Passing through Darband he came to Shirwān which was plundered and finally he reached the bank of the river Kur. The tribe of Kūnī which was on the far side of the river and could not cross, fell prisoner to them. And on this side Sultān Abū Sa'īd and Amīr Chūbān, with all the emirs, went to the bank of the river. Both armies posted themselves on the banks of the river and fighting ensued and they fought with arrows. Finally, Uzbek returned in the year 718 (March 5, 1318 — February 21, 1319) 115. The news reached Abū Sa'īd who sent several emirs to pursue him. They drove him past Darband. Thereupon they returned and settled in Qarābāgh in Arrān.

And it is said that Qurmishī did not join in that list battle. Amir Chūbān asked Abū Sa'īd to apply the code of Jingiz Khān. The yarlīgh was issued and he (Qurmishī) was thrashed several times. Qurmishī went from there to Gurjistān, started a rebellion and put one or two of the officials of Amīr Chūbān to death. When Amīr Chūbān discovered this, he went out with a small army on the pretext of going hunting. When he arrived at the castle of Dāq, in the neighbourhood of Lake Gökcheh lie, he came upon Qurmishī who was armed, and they gave battle. The army of Amīr Chūbān was defeated and he himself fell from his horse. They held on to the horse, he leaped into the saddle and escaped. They engaged in mass slaughter and extensive plunder. Amīr Chūbān came to Nakhchawān and from there to Tabrīz.

Khwājah 'Alīshāh prepared an army in Tabriz and brought it to Chūbān, and from there they went to Sultāniyyah. Sultān Abū Sa'īd and Amīr Chūbān assembled troops from the surrounding districts in Sultāniyyah. Qurmishī (p. 151) sent somebody to enlist (the aid of) Īrinjīn. He joined him (Qurmishī) and his son Shaikh 'Alī was in the camp ("urdū") with the king; he was seized and detained. It may be that Īrinjīn repented for he came to his majesty, but with no avail. Qurmishī came in pursuit to Tabrīz and went to Ūjān. They drew up their ranks near Zangān 117 and a large-scale battle took place. Shaikh 'Alī, the son of Amīr 'Alī Qūshchī, put up a gallant fight and was rewarded 118. Qurmishī was defeated. They were routed and Sultān Abū Sa'īd fought well. On that day he earned the title "bahādur". And all those emirs were seized and

¹¹⁵⁾ For this campaign see HA/Bayani p. 84 - 86; Mīrkhwānd V. p. 144 - 145; Spuler/Goldene Horde p. 93 - 94; D'Ohsson IV. p. 613. 115a) Small open space in MS.

¹¹⁶⁾ In MS: Kūj.h D.k.t.r. According to Mīrkhwānd V. p. 166, the castle of Tāq and Gökcheh Deñiz were the winter quarters of Chiban.

¹¹⁷⁾ According to Mustaufī p. 605 at Zanjārūd near Miyānah.

118) Zenker p. 363: čildü = "don, faveur, récompense / Geschenk, Gunstbeweiss, Belohnung (für Tapferkeit u.s.w.)"

brought in, and Shaikh 'Alī, the son of Īrinjīn, was killed before the battle. They executed Īrinjīn, Qurmishī, Wafādār Taramtās and Sanktās, the sons of Tās who were foster-brothers of Sultān Ghāzān 119, Aras and Tuqmāq, the sons of Takjāk, Abishghā and Yūsuf Bakā 120 in Sultāniyyah in the course of the year 719 (February 22, 1319 — February 11, 1320).

Thereupon, because Abū Sa'īd was young, Chūbān acquired the full power of government and schemed vengeance on Uzbek Khān. He assembled an army and made for Shirwān and from there he split the army into two parts. Some of the emirs went from Darband to the bank of the river Terek; Amīr Chūbān with his sons approached via Gurjistān. Uzbek was informed of this and he fled from his place. And that (campaign) was (an example of) great bravery. They remained there for some time and returned again.

Chūbān subdued the whole world. He gave Rūm to Timūrtāsh and Amīr Ḥusain had Khurāsān. There he died in the year (722 in Muḥarram = January 20 - February 18, 1322) 121. His coffin was brought to Tabrīz. He (Chūbān) sent Ḥasan there, he sent Shaikh Maḥmūd to Gurjistān and executed Khwājah Rashīd in Tabrīz together with his son Khwājah Ibrahīm. And Ḥājjī Dilqandī Khurāsānī (was killed) in Jumādā I of the year 718 (June 30 - July 29 1318) 122 (p.152) at a hint from Amīr Chūbān. And Khwājah ʿAlīshāh united in himself all power and he founded that building in Tabrīz 123.

Timūrtāsh was in Rūm, he conquered several fortresses and raided the Turks of Qaramān 124. When he became aware of his power in Rūm and conquered the fortresses, he started a rebellion and had his name written on the edge of the dirham of Abū Sa'īd. When Amīr Chūbān was informed of this, he set out immediately and from Rūm he brought Timūrtāsh before Sultān Abū Sa'īd saying: "He is a criminal—execute him". The sultān gave him (back) to his father.

Amīr Timūrtāsh was that year in the camp (urdū) and threatened Khwājah 'Alīshāh continually, saying: "Settle the money account with me". Ghiyāth al-Dīn Muḥammad, (the son of) Rashīd, was his vicegerent and it is said that he used to urge him to request (settlement of) the account. However much Khwājah 'Alīshāh did his duty, it was of no avail. One day he said to Amīr Chūbān in

¹¹⁹⁾ Their names are not mentioned in RaD/Jahn II.
120) In MS: Yūsuf Bakā, cf. HA/Bayani p. 103: Yūsuf Būkā. The readings
Takjāk and Aras are uncertain.

¹²¹⁾ As to the date, which is left open in MS, see Mustaufī p. 606 and Mīrkhwānd V. p. 150.

122) HA/Bayani p. 89 - 90: Dilqandī was sent to Rūm by Chūbān shortly after the death of Rashīd al-Dīn and killed there by Timūrtāsh.

¹²³⁾ It is not clear which building is meant here.

124) darākhtan from ākhtan, "einen feindlichen Einfall machen" (Zenker p. 17). This word occurs also on page 168 of the MS.

Ujan: "Your son wishes an account from me". He said: "Go and give it". He grew desperate seeing no way out there either and fell ill for several days and died in the course of the year 724 (December 30, 1323 - December 17, 1324) 125. And it is said he ate something and perished.

The viziership was given to his brother Diya'al-Mulk 'Adil 126, He received the title Sa'in-i Wazīr, but the government was in the hands of Dimishq Khwajah, the son of Amīr Chūban, to do with it as he chose, and that poor fellow had nothing but the name 127.

It was during his viziership that the power of Amīr Chūbān reached its zenith. Timūrtāsh went to Rūm and took that region (while) Shaikh Maḥmūd took Gurjistān, Ḥasan had Khurāsān, Tālash, the son of Ḥasan, was emir of Fārs and Kirmān, and Dimishq Khwājah had made Ādharbaijān and both 'Irāqs his private property. And Abū Sa'īd was only king in name, to such a degree that the vicegerents of Amīr Dimishq Khwājah said: "Abū Sa'īd does not spend anything on his dinner-table". He said: "Two birds suffice for him each day". Sayyid Burhān al-Dīn (p.153) 'Ibrī, Shams al-Dīn Albarghū 128 and Ḥusām (al-Dīn) Bāwardī, among the learned men of that time, enjoyed friendship with him and he conversed with them.

Amīr Chūbān wandered about in the outer provinces and did not remain for a single week in the same place. And in the year 727 (November 27, 1326 - November 16, 1327) 129 he had gone to Khurāsān, whereas hitherto he had spent alternate winters in Baghdād, and Amīr Shaikh Ḥasan Nūyān was in Qarābāgh. The whole of Ādharbaijān, Mūqān, Arrān and Shirwān was under his command.

The envoy of the <u>Khān</u> came from <u>Khatāy</u> by way of Uzbek <u>Khān</u> and the envoy of Uzbek <u>Khān</u> joined him. They came together to Baghdād and, having carried out their duties to the letter, they returned again. Amīr <u>Chūbān</u> sent them away via Hamadān and (travelling himself) via Suntai ¹³⁰ he arrived before them in Qarābāgh. When the envoys arrived, they saw Amīr <u>Chūbān</u> in Qarābāgh.

¹²⁵⁾ Spuler/Iran p. 287; HA/Bayani p. 115: he was the first vizier of the Mongolian period who distributed in the was the first vizier of

the Mongolian period who died a natural death.

126) Thus in MS. After the death of Tāj al-Dīn 'Alīshāh, the viziership was given to his two sons, who soon lost it. Then Rukn al-Dīn Ṣā'in became vizier and received the title "Malik Nuṣrat (Nāṣir) al-Dīn 'Ādil. His grandfather was Diyā' al-Mulk Muḥammad bin Mawdūd (HA/Bayani p. 115 - 116; Mīrkhwānd V. p. 151; D'Ohsson IV, p. 655; Spuler/Iran p. 123, 196, 287).

¹²⁷⁾ The poor fellow may have been the vizier or Abū Sa'Id (cf. HA/Bayani p. 120 and 123, where the nominal power of the king is stressed).

128) The reading is uncertain

¹²⁹⁾ HA/Bayani p. 121: at the end of the winter Chūbān proposed to Abū Sa'īd to take measures for the defence of Khurāsān; Mīrkhwānd V, p. 152.

¹³⁰⁾ This Suntay (in MS written Sunnatai) is probably identical with the pass ("aqabah") of Suntay, mentioned in Quatremère p. 264, and, perhaps, with the pass ("aqabah") of SItay (HA/Bayani p. 190, 192), and this again (?) with the pass of SIna (Nuzhat al-Qulub p. 216), lying near the origin of the Taghtu river.

He had completely arranged the winterquarters which astonished and amazed them. And when this news reached the Qān, the emirship of the four uluses was assigned to him and his name was recorded in the four yarlīghs of Khatāy, Jaghatāy, the Dasht-i Qifchāq and the country of Īrān ¹³¹. And it is said that from there he raised the whole army of Kardartan ¹³². Together with Qūshtai, his own vicegerents and the emirs, Ūkranj and others, he marched to Khurāsān.

Amīr Dimishq Khwājah, in the camp ("urdū"), ruled the whole world. And since all perfection must end and since bad conditions follow close upon the heels of good fortune, his work was destroyed. When something is complete, its decay is near. Verse: "Since this world knows no stability, a dervish is a sultān; since blessings must cease, a sultān is (but) a dervish". "Alī Bāshāh Ūyrātī 133, Kunjushkāf Khwātūn and Khwājah Lu'lu" 134, together with the emirs who were in the court, uniting with the sultān marched against Amīr Dimishq Khwājah who was in the fortress of Sultāniyyah. He escaped (p.154) and took the road to Khurāsān. Miṣr Khwājah pursued him and caught up with him and killed him there on Monday the fifth of Shawwāl 728 (August 13, 1328) 135. The sultān was very furious at this occurrence, (but) after all, it cannot be redressed.

Together with Ḥājjī Sūdī ¹³⁶, Ḥusām al-Dīn Bāwardi, <u>Shams al-Dīn Albarghū</u>, Sayyid Burhān al-Dīn had a hairbreadth escape. They plundered <u>Chūbāniyā</u> in the year 728 (November 17, 1327 - November 4, 1328)

When this news (viz. of Dimishq Khwājah's death) reached Chūbān, he levied an army to go to Sāwah, and Sultān Abū Sa'īd assembled an army in Sultāniyyah. Daulatshāh, the son of Alghū, was in Kurdistān and joined the sultān, together with other emirs commanding tūmān's and hazārah's. They assembled in great numbers and finally set out for Abhar. When the news reached Amīr Chūbān that the sultān came in order to fight, he said: "I have incurred an obligation not to draw sword against the throne of Hulāgū Khān". He sent Nīkrūz, the son of Nūrīn, with a message. When he arrived (at his destination) he did not return. The emirs came one by one and joined his majesty. Even Khwājah 'Alī, his (Chū-

¹³¹⁾ According to HA/Bayani p. 121, envoys of the Qan presented to Chuban in Herat his nomination as chief of the nobles (amīr al-umarā) of Irān and Tūrān.

¹³²⁾ In MS: kardartan, meaning uncertain, place name?

¹³³⁾ In MS: 'yūrātī, Uyūrātī. 134) HA/Bayani, p. 123 - 124: Amīr Kunj. sh. kāb and Lu'lu'ghā or Lu'lu'.

¹³⁵⁾ In MS: 828.
136) The word before Hājjī Sūdī (= ? Sävdi, cf. Sauvaget p. 48, no. 109) is probably to be read "bā".

¹³⁷⁾ It is not clear to whom the subject of this sentence refers, or what is meant by "Chūbāniyā" (place name?).

bān's) personal servant, fled from him. Amīr Chūbān returned to Khurāsān 138. The sultān sent Hājjī Taghāy with several emirs commanding hazārah's, such as Shaikh Muhammad Maulāyad and others. to pursue him. It is said that Amīr Chūban, being hard pressed. mounted a dromedary with his children and several servants who were with him and took flight until they arrived at the frontier of Māzandarān. There they agreed to go to Herāt to king Nāsir al-Dīn 139. Hasan said: "He is a deceitful man, and you know what his father has done with Nauruz; when Nauruz took refuge with him, he seized Nauruz and delivered him to be executed. It is not advisable to go to him'. Amīr Chūbān said: "He is under agreement and on oath to me and has an innocent way of acting; we must necessarily go there". Hasan did his utmost but Amīr Chūbān paid no heed to him and set out in the direction of Herat. With his son Tālash, Hasan left his father. Amīr Chūban went with Jilaukhan, (p. 155) Qushtay and Qara Nikpay 140 to the fortress of Herat. King Nāsir al-Dīn killed them; Hasan and Tālash went via Khwārizm to Uzbek Khān and were put to death there 141. Dalaw Ghāzān 141a seized Shaikh Mahmud in Aladagh and brought him to Tabrīz where Tawakkul, the governor of the town, finally put him to death. Timurtash went to Egypt, to Nasir, the sultan of Egypt, who imprisoned him, until Abū Sa'īd sent Zanbūr to bring him back 142. (Meanwhile) Nāṣir grew afraid and put him to death 143. And when the (prominent) position of the Chubanids came to an end, it is said that Amīr Chūbān killed Sā'in-i Wazīr at the moment that the news of (the death of) Dimishq reached him. Abū Sa'īd acquired absolute power.

The emirship of the ūlūs was assigned to Amīr Tāj al-Daulah wa-al-Dīn Shaikh Ḥasan, the Anūshirwān of his time — may he rest in peace —, who was the highest in birth and a cousin of the sultān. The viziership was given to Ghiyāth al-Dīn Muḥammad, the son of Khwājah Rashīd, and 'Alā' al-Dīn Muḥammad, and they received the titles "son of the keeper of the world" and "son of the asy-

143) D'Ohsson IV p. 698 (based on Magrīzī) puts his death on August 22,

¹³⁸⁾ HA/Bayani p. 131; D'Ohsson IV, p. 678; Spuler/Iran p. 124 - 125.
have Ghiyāth al-Dīp.

130) HA/Bayani p. 131 - 132; D'Ohsson IV, p. 680; Spuler/Iran p. 125 all

HA/Bayani p. 133 gives their names in the forms: Jilāwkhān, Amīr Nīkpay Daulandī (Dūlandī); Mīrkhwānd V, p. 155: Jalādkhān, one of the ancestors of Chūbān (Dīlatmandī. Jīlāwkhān was the name of

one of the ancestors of Chūbān (EI s.v. Suldūz).

141) HA/Bayani p. 135; Mīrkhwānd V, p. 156; D'Ohsson IV, p. 685 - 686:

141a) Reading Dalaw is uncertain. According to Zenker p. 433 "däläw" in eastern Turkish moone (f. 1888).

eastern Turkish means "chameau; fou".

p. 403-404) or Ayājī (Mīrkhwānd V, p. 156. Amīr Zanbūr is mention-

lum of the world". Khurāsān was given to Nārīn Taghāy and 'Alā' al-Dīn Muḥammad was sent with him, Rūm was given to Muḥammad Bek, the brother of 'Alī Bāshāh, and Baghdād and that area to 'Alī Bāshā. Gurjistān was given to Iqbālshāh, the son of Qutlughshāh, and Darband was given to Aqanjī while Diyārbakr was assigned as before to Sūtāy. The world prospered and the army was in good order. The people devoted themselves to joy and pleasure. Ādharbaijān had become a flourishing paradise and, as they used to say verse-: "It is the time of Sultān Bū Sa'īd, Enjoy yourself! O God, preserve this lord".

The sultan enjoyed the friendship of the virtuous and learned men and he also wrote poems. These two verses were written by him. They may be quoted as examples. (The first reads) -verse-: "As compared with the pure substance of God who has made me king, the joy and grief of the world are, when you consider them, (as the) wind". The second reads: "He (God) has made the creed of Islam my portion, which is a source of joy to the pure souls of all believers. (p. 156) Come to the Egypt of my heart, that you may see the Damascus of the soul, for the wish of my heart is in the air of Baghdad".

In the year 729 (November 5, 1328 - October 24, 1329) Nārīn Taghāy was insubordinate in Khurāsān. He was brought to Sultāniy-yah and was executed together with Tāshtimūr, the son of Kūnjī 144; and Khurāsān was given to Shaikh 'Alī, the son of Amīr 'Alī Qūshchī, and Rūm to prince Maḥmūd Īsan Qutlugh. Muḥammad Bek was dismissed. The government was in the hands of Abū Sa'īd and the emirship in those of Amīr Tāj al-Millat wa-al-Dīn Shaikh Ḥasan. Ghiyāth al-Dīn Muḥammad, (the son of) Rashīd, had so much influence over the mind of the sultān that all decisions were in his hands. The verdicts of the yārghū and the financial administration of the Mongols and Tājīks ide were under his control.

In the course of the year 732 (October 4, 1331 - September 21, 1332) (seeds of) suspicion were sown between the sultan and the factious emir ¹⁴⁶, (because it was said) that he and Khudawandkar Baghdad ¹⁴⁷, the daughter of Amīr Chūban had conspired and had planned an attempt on the life of the king. One named Īrmūkī Īrāghal was the originator of this intrigue and in its progress from mouth to mouth it reached Amīr Aḥmad Rashīd. He repeated it to his majesty and the sultan was very angry at this occurrence. He sent Amīr Tāj al-Daulah wa-al-Dīn Shaikh Ḥasan to Rūm and he was there for one year.

¹⁴⁴⁾ gönči or könči means, according to Zenker p. 779, in eastern Turkish: tanner.

¹⁴⁵⁾ At that period Tājīks is used for the non-Mongolian population.

146) = Shaikh Ḥasan Buzurg, although it is strange that the author calls the father of his patron "factious" (ṣāḥib-i-aghrāḍ).

147) Usually called Baghdād Khātūn.

And the sultan stayed that winter in Tabrīz and sent Sūrghān, the son of Amīr Chūbān, with his mother Sātī Bek, his own (viz. the sultān's) sister, to Qarābāgh. And in the year 733 (September 22, 1332 - September 11, 1333) the king sent to Baghdād and gave Qarābāgh to Muḥammad Bek Qūshchī, the son of Bāytmīs Qūshchī.

In the year 731 (October 15, 1330 - October 3, 1331) Anūshirwan Khatun, the daughter of Amīr Shaikh 'Alī, the son of Amīr Husain - may they both rest in peace -, was given to Dīnī Bek. the son of Uzbek Khān, and she was sent to the Dasht-i Qifchāq. suitably adorned. And in the same year the sultan went to Baghdad (P.157) and remained there for the winter. In the spring, he came to Sultaniyyah. And in the year (7)34 (September 12, 1333 - August 31, 1334) he had promoted Inaq Musafir 148, and Ghiyath al-Din Muhammad had given his sister Shāhī Khwātun to him and placed his name in the yarligh. In the winter he went again to Baghdad and sent a yarligh that Amīr Shaikh Hasan should go to Gurjistān. The emir went there and Sūrghān was in Qarabāgh. Kūrakī Malik 149 came to the court of Amīr Tāj al-Dunyā wa-al-Dīn Shaikh Hasan and he served to the best of his ability. And again there was issued an order from the king that the whole of Rum should belong to Amīr Tāj al-Dīn Shaikh Hasan and that he should proceed there.

The emirs who were in the camp were suspicious on account of the close relationship between Ghiyāth al-Dīn Muhammad and Ināq Musāfir. Prince Maḥmūd Isan Qutlugh, Sultānshāh Nīkrūz, Muḥammad Bek Qushchī, Artanā, Maḥmūdshāh Īnjū and Muḥammad Pīltan 150 one day conspired and went to the gate of the palace in Sultaniyyah. They wished to seize those two persons, the vizier and Musafir, and to execute them and they had put on their armours. The vizier perceived this and he and Musāfir entered the apartment of the king. The emirs went to the door of the king and submitted their request, sending in (a message) saying: "We are the servants of the sultan, but he should deliver unto us our enemies". The sultan became angry. He summoned the emirs, who were in the camp. When they saw that there was a great multitude at the king's door, they took flight. They were all arrested and brought before the sultan. He sent each of them to a fortress, except Artana who went straight to Amīr Shaikh Hasan. The emir (Ghiyāth al-Dīn) sent an envoy requesting the blood of Artana from the sultan, who pardoned him (however) and he went together with the emir to Rum.

Thereupon there was a rumour concerning the army of Uzbek. The

¹⁴⁸⁾ HA/Bayani p. 142: Musāfir Īnāq.

¹⁴⁹⁾ The reading of Kūrakī is uncertain.
150) HA/Bayani p. 142 - 143 divides the name Maḥmūd Īsan Qutlugh (i.e. Maḥmūd, son of Īsan Qutlugh) into Amīr Maḥmūd and Amīr Īsan Qutlugh. The reading of the name Artanā seems uncertain (Spuler/Iran p. 134: Eretna).

king decreed that the whole army of Baghdad and Diyarbakr 150 a should go that year to Arran and should stay at the Aqsū.

The sultan followed to Qarābāgh (p. 158) and he was ("fel]") ill for several days. In Rabī' I of the year 736 (October 19 - November 17, 1335) he strode to the world of eternity. Ūk-ranj, Urtūqshāh, the son of Alqū, Sūrghān and Ghiyāth al-Dīn Muḥammad came to an agreement. Since there was nobody among the offspring of Hūlāgū (to succeed him) in accordance with the custom of the Mongols, they brought Arpā Gawun and placed him on the throne and the world came under his command.

Reign of Arpā Khān

This lasted for six months ¹⁵¹. When he ascended the throne, he freed the emirs whom the august sultān (Abū Sa'īd) had imprisoned in the fortresses. He used the Mongol code and administration and did not pay attention to the yarlīgh of Sultān Khudābandah and Abū Sa'īd which was presented to him. He used to say.... And (when) the yarlīgh of Sultān Ghāzān was presented to him, he used to say and he acted in conformity with that ¹⁵². He was a Mongol, very clever and intelligent, but he used to give all the possessions there were to the army.

In Rabī' I of the same year (October 19 - November 17, 1335) Baghdād Khātūn was killed for the reason that she corresponded with Uzbek Khān and persuaded him to come to Īrān 153. And when (the news of) the death of Sultān Abū Sa'īd reached the Dasht-i Qifchāq, Uzbek Khān grew covetous ("shook the bell of greed") and set out again to Īrān, passing through Darband and arriving at the bank of the Kur. And Arpā Khān, too, brought his army to the bank of the river and they posted themselves opposite one another and fought for several days with arrows. In that year there was a scarcity of rain and there was not sufficient grass for their large numbers (of horses), and no possibility of crossing. Uzbek Khān came onto the bank of the river and struck with his sword on the water, saying: "You are valiant". The army returned again and marched off. Arpā Khān sent Shaikh Chūbān, Ḥājjī Ḥamzah and

¹⁵⁰a) In MS written: Diyārbīk.
151) His name is written Arpāy Gāwun or Kāwun in HA/Bayani p. 145 - 151;
Kawun or Gawun (see EI s.v. Tughā Timūr: 'Alī-gawun) occurs in the
Kawun or Gawun (see EI s.v. Tughā Timūr: 'Alī-gawun) n. 128 - 129:
MS above in Arpā Gawun, and in 'Alī Gawun. Spuler/Iran p. 128 - 129:

Arpa Hān.

152) Although there is an open space only in the first sentence, it may be inferred from the parallelism of both sentences that in the second also something has been omitted.

153) HA/Bayani p. 146 puts this in the end of Rabī' II.

Khamārī 153a in pursuit with several emirs, and the army of Duqduq 154 passed through Darband. (p. 159) They ascended the mountain of Shirwan and joined the king again; and he resided in Qarābāgh 155

In the middle of Rajab (beginning of March 1336) 156 Mahmudshah Inju, a deceitful man, was executed. He had evinced distrust of Ghiyath al-Dīn Muhammad, with regard to the viziership. And they had compelled Sātī Bek to marry Arpā Khān 156a. When Arpā Khan ascended the throne, he sent Sulaiman Bahadur to the court of Amīr Tāj al-Dīn Shaikh Hasan - may he rest in peace - and he restored his name, together with the title of emir of the ulus, in the yarligh, (giving him precedence) over the (other) emirs, saying: "He is of noble birth and the others are afraid. Without him the realm cannot be governed". And he sent many presents.

'Alī Bāshāh was in Baghdād, he started 1566 a rebellion and found one named Mūsā, of the children of Bāydū 157, whom he placed on the throne. And he gave the sermon ("khutbah") and struck coins in his name in Baghdad. He sent a message to Amīr Tāj al-Dîn Shaikh Hasan, saying: "I am in allegiance with the king; I am his servant. If this succeeds, his protection may bring joy" 158.

On the 14th of Ramadan of the year 736 (April 26, 1336) 159, on Wednesday, a battle took place on the bank of the Jaghatu between 'Alī Bāshāh and Arpā Khān. On Arpā Khān's side were sixty emirs, (each) commanding a hazārah, for the whole army of Irān was in Arrān, (while) on 'Alī Bāshāh's side were not (even) ten thousand men. When they stood opposite one another, the emirs whom Sultan Abū Sa'īd had imprisoned and Arpa had released, such as Mahmud Isan Qutlugh and Sultanshah Nikruz, all went over to the side of 'Alī Bāshāh. And Ūkranj remained in his own place and made no endeavour. Arpa, on seeing that, took flight and 'Ali Bashah gained the victory and sent in pursuit the army which plundered extensively. And the kingship was assigned to him.

Chiyath al-Dīn Muhammad was arrested with his nephew Amīr Sultān 160, Jālajīn Bahādur and Māzūq-i Yūrtjī 161 and they were

¹⁵³a) The exact reading of this name is uncertain.

¹⁵⁴⁾ Reading is uncertain. This is probably the same name as Duqd. q and D. q. d. qI on p. 178 and 179 of the MS.

¹⁵⁵⁾ Regarding this campaign see Spuler/Goldene Horde p. 95 - 96. 156) HA/Bayani p. 147.

¹⁵⁶a) Literally: brought her into the snare (of marriage).

¹⁵⁶b) The verb has been omitted in the MS.

¹⁵⁷⁾ He was a son of 'All, son of Baydu (HA/Bayani p. 149; Spuler/Iran p. 128; Mīrkhwānd V. p. 160 calls him a son of Bāydū).

¹⁵⁸⁾ I think this must be the meaning of this rather vague sentence. 159) In MS: 836. HA/Bayani p. 149 has Wednesday the 17th of the same month. In neither of the two does the weekday correspond with the date.

¹⁶⁰⁾ HA/Bayani p. 150 and D'Ohsson IV, p. 622 call him: his brother Pir (Bīr) Sultān.

¹⁶¹⁾ Or to be read Mazuf? The correct reading of Jalajin is not certain either.

executed. When Ghiyāth al-Dîn Muhammad was brought before 'Alī Bāshāh, 'Alī Bāshāh rose and gave a place higher than his own to the vizier. And shouting began among the emirs: "It is he who has brought all anarchy to the Mongols, and yet (p. 160) he occupies a still higher seat". Thereupon 'Alī Bāshāh said: "Hājjī Muhammad, allow me (to say) that after the decease of Abū Sa'īd, you placed Arpā on the throne without sending any message or sign to us; and that for six months afterwards, you sent us no letter". He said: "I wished to do so (viz. to communicate with you) when Abu Sa'id was alive. Afterwards I gave up my intention because Arpa did not pay attention to our word". And he continued in that vein. 'Ata' Malik was present and said: "O lord, if these words are true, it may be necessary 161a that you will be released on the grounds of weakness and compulsion". He (the accused) did not pay any attention to this. He looked at 'Ali Bashah and said: "Three things I propose to the emir". And he swore an oath saying: "As far as I am concerned these three proposals are of equal merit. The first is that my father has built a mansion; allow me to go there and to pass (my days) with pious works in that remote place as expiation for my past sins. The second is that you reappoint me in my office in order that you may see my courage, activity and ability respecting my kingdom. The third: do whatever you intend". 'Alī Bāshāh bowed his head. The emirs seized him (Ghiyath al-Dīn Muhammad), brought him outside and killed him.

Rukn Harawī has said: "It is the time that the stars which are to-day at their height descend through the injustice of the wheel (of fortune). The angels of the blue firmament tear the robes they wear, as (does) the morning. They begin to cry help! help! They utter plaintive sighs and lamentations, because a minister of such greatness has been so basely killed". He (the poet) wrote this with regard to the sultān and the vizier. "The group which, with its wealth and pleasure, robs the hat from the sun and the moon, conquers fortresses with the thrust of the spear and breaks shackles with the nib of the pen, (p. 161) has been erased from the table of existence, as though that people had never existed".

'Alī Bāshā and Mūsā Khān came to Ūjān and took up the government. And they seized Arpā in Sultāniyyah and brought him in. They delivered him to Muḥammad, the son of Maḥmūdshāh Īnjū, that he might kill him in revenge for the blood of his father 162. The world received another foundation and another appearance.

HA/Bayani p. 151: Arpa was allested in one production of Shawwal 736 (May 15, 1336); see also spuler/Iran p. 129.

¹⁶¹a) The word "darā", meaning "necessary", hardly fits in this sentence, and has probably been written here by mistake.

tence, and has probably been written here by mistake.

HA/Bayani p. 151: Arpā was arrested in the province of Sijās and

Reign of Mūsā Khān

This lasted for four months 163. He had no other names. The government was in the hands of 'Alī Bāshāh. The viziership was given to Mahmud, the son of Amīr 'Alī Kurd 164, and in the yarligh of the king and in the altamghā' of the vizier was written: Amīr Shaikh Hasan, Ūkranj 165, Urtūqshāh and Mahmūd Īsan Qutlugh. When 'Alī Bāshāh had settled in Ūjān, he sent Sultānshāh Nīkrūz to plunder the quarter of Rashīd 166. Some of the emirs who were there came to 'Alī Bāshā and some more set out for Amīr Shaikh Hasan. First Hājjī Taghāy, son of Sūtāy, assembled with his sons and brothers around Amīr Tāj al-Daulah wa-al-Dīn Shaikh Hasan. together with Hājjī Tūghnāk and Shaikh Muhammad Maulāyad and they urged the emir to fight. He did not agree and answered: "There is an agreement between us, I do not (wish to) do wrong and I will reconcile you with him". And he sent his atabek 166a Tashtimur Aqā. When he reached 'Alī Bāshā in Ūjān, he saw that things were different. Power had turned the head of 'Alī Bāshāh and he did not care for the country and he had forgotten that agreement, to which he no longer paid any attention. He arrested him (Tashtimur Aqā) who sent some one secretly to the emir (to tell him) that he should know that circumstances had changed and that he should come.

When the news arrived, the emir immediately ordered a child called Pīr Ḥusain, of the family of Anbārchī 167, to be brought, and he (this child) was named Muḥammad Khān and he ascended the throne on the day of 'Īd-i Qurbān (the Festival of Sacrifices), (July 20, 1336) according to the custom of the Mongols.

And Sūrghān Nūyān also (p. 162) turned to the emir, and they set out for Īrān and the capital. 'Alī Bāshāh, Mūsā Khā(n), his brother Muḥammad Bek, Ūkranj, Urṭūqshāh, Maḥmūd Īsan Qutlugh and Sulṭānshāh Nīkrūz set out from Tabrīz for Aladāq and they met in Qarādarah 168 and drew up their lines. On one side, Amīr Tāj al-

163) Regarding Mūsā Khān, see HA/Bayani p. 148 - 156; Mīrkhwānd V. p. 160 - 165; Spuler/Iran p. 128-130; Howorth III, p. 637 - 640.

165) Cf. Igrändj in EI s.v. Tughā Timūr.

166) Called in this place in the MS: shahristān-i Rashīdī. Shahristān: fortifications round a city, or a large fortified city (Steingass).

166a) Atābek ("father-lord"), originally a guardian or teacher, later became an honorary title.

HA/Bayani p. 152 calls him: Muhammad bin Yūlqutlugh bin Iltīmūr bin Anārjī etc.; Mīrkhwānd V, p. 161 gives his deccent as follows; Muhammad bin Qutlugh bin Amīr Timūr bin Anbārchī bin Mankū Timūr bin Hulāgū Khān.

168) EI s.v. Hasan Buzurg; Mīrkhwānd V, p. 161: the battle of Qarādarah took place on the 14th of Dhū 'l-Hijjah 736 (July 24, 1336). Spuler/Iran p. 129 writes Qarrādā ("Neustadt von Alatāġ").

According to HA/Bayani p. 152, the position of vizier was given to Jamāl Hājjī, son of Tāj al-Dīn 'Alī Shirwānī; Spuler/Iran p. 288 calls him Jamāl al-Dīn Hājjī, son of Tāj al-Dīn 'Alīshāh.

Dīn Shaikh Ḥasan stood in the centre, the right wing was (formed by) Hājjī Taghā', the left (by) Sūrghān, and on this side Hājjī 'Alī Bāshāh stood opposite Hājjī Taghāy, with Mūsā Khān and Muḥammad Bek in the centre, and on the right wing opposite Surghan stood Ukranj, and a fierce battle was fought. 'Alī Bāshāh defeated Hajjī Taghay and Ukranj defeated Surghan, (but) Amīr Shaikh Hasan, Amīr Ilkān, Qarā Hasan and Shaikh Muhammad Maulayad were in the forefront. They attacked and defeated Musa Khan and pursued 'Alī Bashah and routed him also. The army of Hājjī Taghāy had gone. He himself returned with several servants and Surghan also came back. He defeated Ukranj and they set out in pursuit. They took 'Ali Basha prisoner and the emir (Shaikh Hasan) took up position on a hill. They brought 'Alī Bāshāh and executed him. And the world passed to Amīr Shaikh Hasan and he assumed the government in Muharram of the year 737 (August 10 - September 8, 1336). The world was adorned with his justice and equity. And the king sent to all sides a yarligh and dispatches announcing victory, and the populace of the districts turned to his majesty and his imperial majesty established himself in Tabrīz.

Reign of Muhammad Khān

This lasted for two years. The government and the sovereignty were under the control of Amīr Shaikh Ḥasan. The viziership was given to Amīr Jalāl al-Dīn Zakariyā, son of Shams al-Dīn Ḥusain 169 and to Mas'ūdshāh, son of Maḥmūdshāh Īnjū, and he (Shaikh Ḥasan) married Dilshād Khātūn, daughter of Amīr (p. 163) Dimishq Khwājah. The world received a different order and a finer splendour. All the emirs came to his majesty and were honoured with various fiefs, except Miṣr Khwājah who was killed in revenge for Amīr Dimishq Khwājah.

The emir (Shaikh Hasan) was that winter in Tabrīz. Ūkranj and prince Maḥmūd deserted, Ḥājjī Ṭaghāy went to Diyārbakr, Amīr Sūrghān went to Qarābāgh, Ḥājjī Ṭūghānak went to Baghdād with Nuṣrat Ḥarāmī, Amīr Qarā Ḥasan went to the Ūyrats. Mūsā Khān, Muḥammad Bek, Yādkār and Ḥāfiz had come together and drew up their lines on the bank of the Āqsū, which is near the oil 169a. Before Dizak and Bāy Qutb al-Dīn 170 joined him, Qarā Ḥasan hastened to fight. He was defeated and Pīr Mūsā, his brother, was killed in the

170) I am not sure about the reading of either name.

¹⁶⁹⁾ HA/Bayani p. 154 and Mīrkhwānd V, p. 161 call this vizier: Shams al-Dīn Zakariyā, son of Khwājah Shams al-Dīn Dāmghānī; Spuler/Īran

p. 288.

169a) For information about the oil-production see for instance Nuzhat al-Qulub p. 198 (transl.) and Yaqut I, p. 477.

middle of the river. And he (Qarā Ḥasan) was routed and came as far as the Jaghātū. The Ūyrats went to Baghdād. Ḥājjī Ṭūghānak and Nuṣrat Bāshā gave battle with them (but) were defeated. Having been defeated they were both taken prisoner and killed.

A large number assembled around them (viz. the Uyrats) again and in Khurāsān, Shaikh 'Alī, the son of Amīr 'Alī Qūshchī, placed Tughāytimūr Gawun on the throne. He struck coins and gave the sermon ("khutbah") in his name and he aimed at seizing the throne of Irān, and 'Alā' al-Dīn Muḥammad was his vizier. Ūkranj joined him and Maḥmūd Isan Qutlugh and the Ūyrats made them agree to join each other.

Amīr Tāj al-Dīn Shaikh Ḥasan set out in their direction from Mūqān. They met in Sūrlūq ¹⁷¹ and Ḥājjī Ṭaghāy came with his army from Diyārbakr and they gave battle in Dhū 'l-Qa'dah of the year 738 (May 22 - June 20, 1338) ¹⁷². The Ūyrats and Shaikh 'Alī were defeated. Some of them went to Baghdād and others to Khurāsān and the (conquering) army set out in pursuit, plundering camp and baggage. Qarā Ḥasan took Mūsā Khān prisoner, brought him in and he was executed ¹⁷³. Both Ūkranj and Maḥmūd were seized and imprisoned. The Kurds killed Muḥammad Bek with his wife Qutlugh Malik, (who) was the daughter of Gaikhātū. Arghūnshāh, son of Naurūz, (p. 164) son of Arghūn Aqā ¹⁷⁴, killed Shaikh 'Alī in Khurāsān and sent his head to the camp ("urdū").

The whole government and the emirship of the country of Īrān came under the independent sovereignty of Amīr Tāj al-Dīn Shaikh Ḥasan — may he rest in peace—. He gave Diyārbakr to Ḥājjī Ṭaghāy, and Artanā served in Rūm, where the emir (Shaikh Ḥasan) had appointed him vicegerent when he set out to take the throne. In that way he assigned Rūm to him. He (Shaikh Ḥasan) gave Sharūr and Dwīn 174a, as far as Nakhchawān, to Ḥājjī Bek, son of Akjī; (the area) from the approach to Qarābāgh to the entrance to Gurjistān to Amīr Sūrghān; Shirwān and the tūmān of the frontier-guard to Shaikh Chūbān, the son of Aqanjī; Mūghān and the hazārah of Bārūm to his own son-in-law Yūsufshāh; Khurāsān, from the gates of Rayy and Qazwīn as far as the river Amūyah to Shaikh Muḥammad Maulāyad and the kingdom of Fārs and Shīrāz to Mas'ūdshāh, son of Maḥmūdshāh Īnjū. On the same day he went to the place where his brother

174a) Regarding Dwīn, see EI s.v.; Sharūr is the area to the south-east of Dwīn (Hübschmann, p. 362).

¹⁷¹⁾ RaD/Jahn usually writes the uncontracted form Sūghūrlūq.
172) Other works such as HA/Bayani p. 155 and Mīrkhwānd V, p. 162 have 737, which complies more logically with the short duration of Mūsā's reign.

¹⁷³⁾ HA/Bayani p. 156: on the 10th of Dhū 'l-Hijjah (July 10, 1337).
174) Cf. EI s.v. Tughā Timūr for information about the descent of Arghūnshāh.

Kaikhusrau was and he had defaulted in his payments ¹⁷⁵. And he (Shaikh Ḥasan) gave the tūmān of Mubārak, the brother of Yīgānti-mūr ¹⁷⁶, to Ḥājjī Ḥamzah; the tūmān of Harbaṭān ¹⁷⁶ and Lur-i Kūchik to Shaikh 'Alī, son of Shaikh Muḥammad Maulāyad, and Baghdād and (the area of) the Ūyrāts to Qarah Ḥasan.

When he (viz. Shaikh Ḥasan) went there, he desired the daughter of Muḥammad Bek, the brother of 'Alī Bāshāh, who was a prince, and his rank reached the highest degree and his fame spread throughout the world. And that winter he entered Mūqān and settled in Yedi Tepeh ¹⁷⁷, taking a new place for encampment in the year 739, and it was Ṣafar (August 19 - September 16, 1338) when he took up residence there.

At the same time a battle took place in <u>Khurāsān</u> between <u>Tughāytimūr</u> and <u>Arghūnshāh</u> (on one side) and <u>Shaikh</u> Muḥammad Maulāyad (on the other) and they defeated him and took him prisoner together with his two sons, Amīr 'Alī and Amīr Muḥammad, and put them to death. When this news reached the camp ("urdū"), the emir wished to set out for that region in the spring of that year and to take revenge.

Shaikh Ḥasan, the son of Timūrtāsh, and his brothers were in Rūm in the fortress of Qarah Ḥiṣār, (but) Artanā suspected them and wanted him to come to the camp ("urdū"). But he (Shaikh Ḥasan) reflected on this and started a rebellion. And he found a poor Mongol, called Qarah ¹⁷⁸, (p. 165) who was originally a servant of Ḥājjī Ḥamzah, and he called him Timūrtāsh, saying: "He is my father who was in prison in Egypt but escaped and came here". He gave him both Daulat Khwātūn and Kaltūrmīsh Khātūn, who was the wife of his father. And the rumour of this spread throughout the districts and he sent Akhī 'Uthmān, the brother of Daulat Khātūn, to the camp and he requested from the women of Timūrtāsh (a token of) relationship ¹⁷⁹. The riotous elements and desperados gathered round him from all sides ¹⁸⁰.

17Fa) Derived from Mongolian "harban", meaning "ten"? Cf. Yuan che CVII,

78) His name is given in the MS as Qarah and Qarah Jumrī (Turkish gümri or gimri means: "poor, mean", in the plural "rabble"; Zenker p. 366).

HA/Bayani p. 156 and 158 writes J.rī. Cf. Quatremère p. 226.

stands for "dashtand".

¹⁷⁵⁾ The connection of this sentence with what preceeds is not clear.
176) In MS: Bīkāntamūr (?). Cf. eastern Turkish "yīkan", meaning "neveu" and "natte, jones" (Zenker p. 979).

p. 39 (Harbatu and Harbatai).

"Seven Hills", name of a hill, lying two or three kilometers to the east of the river Terter in the Caucasus, on its northern bank (information kindly given by Prof. Minorsky).

¹⁷⁹⁾ urukluk. Cf. eastern Turkish "uruq", meaning "tribu, famulle, suite d'un prince, camp du prince" (Zenker p. 119). This sentence and the next one (written, as is most of this page, in a different hand) are corrupt. "dubān" in the MS probably stands for "zanān". corrupt. "dubān" in the MS probably stands for "dashtan" probably I do not know what to read instead of "'awānī". "dāshtan" probably

Amīr Shaikh Hasan (Buzurg), together with his son Ilkan, Sūrghan and Hajjī Taghay proceeded to (join) that (viz. their) army. He gave the office of governor of Tabrīz to Pīr Husain, the son of Shaikh Mahmud, son of Chuban, and they met in Aladaq and drew up their lines. On the left wing was Amīr Hājjī Taghāy, and Hājjī Bek and Ilkan 181 attacked them and defeated their right wing and routed them. And on the right wing was Yūsufluq 182 with the army of the Unguts and Shaikh 'All with the tuman of Harbatan 183 and the tribe of 'Anbarchī, and Yūsufshāh with the tribe of Bārūm, and Ungut Ijkun went away. Tudan, the son of Shaikh Mahmud, was on the left wing; he made a charge on them, and defeated them and put them to flight. Defeat came to the army of the emir - nay, to the kingdom of Adharbaijan. And from that day until to-day, now that the victorious banners and the royal parasol of the great sultan, the supreme king of kings, who strengthens the world and the religion ("Mu'izz al-Dunyā wa-al-Dīn") (Uwais) 184 - may God perpetuate his kingdom and power -, have come into that region, the people have known neither rest nor ease. The emir (Shaikh Hasan) returned from the army and coming to Tabrīz he remained hidden for several days.

Muḥammad Khān, Bū Muslim Khurāsānī and Muḥammad Khāzin were taken prisoner and brought before the bogus Timūrtāsh, who put all three to death. Shaikh Hasan Kūchik had gone in pursuit of Hājjī Taghāy and had concluded a treaty and agreement with him. Prior (p. 166) to his return, Hājjī Bek, the son of Ḥasan, son of Amīr Chūbān, had said to Qarah Jumrī: "Shaikh Ḥasan Kūchik has conquered the world, and he will try to kill you next; as soon as he comes, do away with him". When Shaikh Ḥasan arrived, Qarah Jumrī drew his sword and tried to kill him. Shaikh Ḥasan fled away, and Qarah came from there to Tabrīz. The children of Amīr Chūbān (viz.) Amīr Sūrghān and Malik Ashraf were in Tabrīz.

Ushtur Qarā Ḥasan came with the army of the Ūyrāts to Ūjān. The news of the defeat of the emir reached him but he stayed his ground. The emir went from Tabrīz to Ūjān with Amīr Īlkān and all his friends 185, relatives and the Jalāyirs, and they came again in Tabrīz. The Chūbānids departed. Dilshād Khwātūn was in Tabrīz and she joined the emir. The emir took a gloomy view of things in the country and went to Sultāniyyah whereas the Chūbānids again

¹⁸¹⁾ In MS written: Ailkan (as above: Ailkan).

¹⁸²⁾ The correct reading is uncertain.

¹⁸³⁾ In this case written with -t-. Cf. note 176a. 184) The name of Uwais has been omitted in the MS.

¹⁸⁵⁾ This word, occurring in a slightly different from (īrwākhtā') on p. 177 of the MS, must be the same as "īrākhtah", mentioned in RaD/Blochet p. 189, and Blochet/Introduction p. 138 with the meaning of "friend".

joined Shaikh Hasan Kūchik. In Warzuqān, Ḥājjī Khātūn, the mother of the august Sultān Abū Sa'īd, and Sātī Bek was installed on the throne and obeyed 186.

Reign of Sātī Bek

This lasted for nine months. The vizirate was given to Amir Muḥammad 'Alīshāh ^{f87}, and the office of emir to Sūrghān, Shaikh Ḥasan Kūchik, 'Alī Ūkranj and Urdūbuqā, the nephew of Nīkrūz. And they went to Sultāniyyah and made peace with Amīr Tāj al-Dīn Shaikh Ḥasan, on condition that he should follow them to Qarābāgh. When the emir saw their conduct, he saw no advantage in friend-ship (with them). He remained during the winter in Sultāniyyah. From Khurāsān, Tughāytimūr and Arghūnshāh sent a messenger to say: "If the emir gives a sign, we shall come to him". The emir sent Yūsufshāh, who brought Tughāytimūr and Arghūnshāh, and he concluded an agreement with them to repel the Chūbānids.

Qarah Ḥasan was with his army in the region of Maraghah and he made for Tabrīz. Pīr Ḥusain was in Tabrīz. (p.167) They gave battle in Dih Khārrakān 188. Pīr Ḥusain was on the point of being routed. Salgharshāh, the son of Chūbān, arrived and, making a charge on the army of Qarah Ḥasan, he defeated it. He went to Sultāniyyah. 'Alī Pīltan, who was with him, was taken prisoner, and some were killed and that place was plundered.

When it was spring, the two armies met. And (when) there were still two or three days journeying left before the armies came up against each other, Shaikh Hasan (the son of) Timūrtāsh sent a letter to the emir (Shaikh Hasan Buzurg) saying: "We are all servants and Sultān Sātī Bek is your sister and relative, (while) Tughāytimūr is a foreigner. It is not at all advisable to bring him into the country, and we are under the obligation of the same agreement and oath that we have sworn, and we are by our honour bound to keep it 189.

Since the emir was no longer on friendly terms with the Khurā-sānians, he decamped one night and in the morning he joined the Chūbānids. Tughāytimūr and Arghūnshāh returned, taking flight 190. Shaikh Ḥasan Kūchik came to the court of the emir and brought

¹⁸⁶⁾ I think Hājjī Khātūn and Sātī Bek belong together, and instead of "mother" we should read "sister".

¹⁸⁷⁾ HA/Bayani p. 158 mentions as viziers: Rukn al-Dīn Shaikhī Rashīdī and Ghiyāth al-Dīn Muḥammad 'Alīshāh; Spuler/Iran p. 288.

¹⁸⁸⁾ See Schwarz VIII, p. 1148 (Dāḥarraķān); Le Strange p. 164 (Dih Khuwārkān and Dākharraķān.

¹⁸⁹⁾ Literally: it makes us honoured.

190) HA/Bayani p. 161: in Dhū 'l-Ḥijjah 739 (June 10 - July 8, 1339);
D'Ohsson IV, p. 732; Spuler/Iran p. 132.

presents and they were together for some days. (But) as the emir perceived that the fire of their oppression was ablaze and everyone revolted, he made from there to Baghdad and said to the vice-gerents: "This band has no mercy with the Muslims, it is better to be far away". He went away.

Shaikh Hasan (son of) Timūrtāsh came to Ūjān and found someone called Ilyās, who is reported as having been one of the children of Sūkā. He gave him the name Sulaimān Khān 191 and placed him on the throne.

Reign of Sulaimān Khān

This lasted for four years. He (Shaikh Ḥasan Kūchik) struck coins and gave the sermon in Tabrīz in his name, and he had Sātī Bek married to him.

Shaikh Hasan Kūchik spent that winter in Sultāniyyah. He sent Pīr Husain to Shīrāz where he went (accordingly). Muḥammad Bek, son of Maḥmūdshāh Īnjū, he put to death and entered Shīrāz 192. (p.168) And Sūrghān went to Qarābāgh with Malik Ashraf, who had been given the tūmān of Aqanjī. And again a battle took place between Amīr Tāj al-Daulah wa-al-Dīn Shaikh Ḥasan — may he rest in peace — and the Chūbānids in Suntāy 193 and the surrounding area. Ḥājjī Taghāy had sent (a message) to the emir saying: "There seems no urgency that I also should come with the army".

Shaikh Hasan (son of) Timūrtāsh and the Chūbānids had perceived that their union would ensure them large numbers and victory. They made haste and reached the army of Baghdād in the year 741 (June 27, 1340 - June 16, 1341) and gave battle. Both sides fell back. The emir went to Baghdād. Hājjī Taghāy, who was halfway there, returned and the Chūbānids subjected that region to plundering. They devastated the whole area from Marāghah to Sultāniyyah and Hamadān in order that prosperity should disappear (and) the army should not come this way.

A drought occurred in Ādharbaijān and 'Irāq. Shaikh Ḥasan (son of) Timūrtāsh, came to Tabrīz. Sūrghān went to Rayy and started a rebellion against Shaikh Ḥasan (son of) Timūrtāsh, and sent to Khurāsān inviting Tughāytimūr with Shaikh 'Alī Gawun 194, his

194) HA/Bayani p. 163 and Mīrkhwānd V. p. 164 write this name: Shaikh 'Alī Kāwan (or Kāūn or Gāūn?; Els.v. Tughā Timūr writes 'Alī-gawun).

¹⁹¹⁾ HA/Bayani p. 162 calls him: Sulaimān Khān bin Yūsufshāh bin Sūkāy bin Yashmūt bin Hulāgū Khān; Mīrkhwānd V, p. 164; D'Ohsson IV, p. 733; Spuler/Iran p. 133.

¹⁹²⁾ See Mustaufī p. 629 - 630.

193) I have found no further information about this place. HA/Bayani p. 163 puts this battle on June 26, 1340 in the place Umās near the Jaghātū. See also note 130.

brother. Malik Ashraf, Hājjī Hamzah and the Chūbānids departed from here. A battle took place, in this same year 741 (June 27, 1340 - June 16, 1341) 195. Sūrghān and the Khurāsānians were defeated, and Shaikh Hasan (son of) Timurtash made an incursion into Aladāq while Hājjī Taghāy was off his guard. For some time they lay in wait for his arrival, (but) Hājjī Taghāy fled. They plundered that region and brought much booty.

In the year 742 (June 17, 1341 - June 4, 1342) he (Shaikh Hasan, son of Timūrtāsh) sent Yāghī Bāstī, the son of Chūbān, to Qarābāgh, and Shaikh Hasan (son of) Timūrtāsh laid the foundation of the building 197 in Tabrīz. He imposed levies on the landlords and extra taxes 198 in Ādharbaijān. Sūrghān again came from Rayy. to Sultaniyyah. Shaikh Hasan (son of) Timurtash, sent Muhammad 'Alishah with a message in the name of peace, and he had a servant, called Tarut, whom he sent with several horsemen behind him. (p. 169) Sürghan was negligent and had no guard. They seized him and brought him to Tabrīz with his wife, the daughter of Khidirshah. They executed his wife and carried him to a fortress 199.

Yāghī Bāstī fled from his brothers 200 with Malik Ashraf in the year 743 (June 6, 1342 - May 25, 1343). They went to Baghdad to the court of the emir (Shaikh Hasan Buzurg) where they were cordially received. They were there for some time, in that place were justice and equity. This was not to their liking and they fled to Persian 'Iraq and went to Shīraz. Mas'udshah fell in with them and they put Pīr Husain to flight from Shīrāz until he came to Sultaniyyah. He had many pearls which he took with him to give to Shaikh Hasan (son of) Timurtash, in order to obtain an army and to return. When he arrived, he (Shaikh Hasan) seized him and took his possessions from him, and killed him after several days with a drug.

In Fars, Yaghi Basti put Mas'udshah to death and plundered the baggage. And when the Shīrāzī's saw that, they assembled a vast force against him and drove him out of the town. And Abū Ishāq, the son of Mahmudshah, with his followers seized the brother of Malik 201

¹⁹⁵⁾ In MS: 841. 196) As regards this word dar-akhtan, cf. note 124.

¹⁹⁷⁾ I have not been able to find out which building is meant here.

^{198) &}quot;arbābānah wa-namārī"; namāri means "extra tax", from Mongolian "nämä", to add (see Bartol'd/Ani p. 5, and W. Hinz: Die persische Inschrift an der Mauer der Manucehr - Moschee zu Ani, in ZDMG, Band 101 (1951), p. 241 - 269, namari: p. 265). "Arbābānah" may be a tax imposed for the benefit of the landowners (arbab), or rather, I think, a tax imposed upon them (cf. p. 172 of the MS where is spoken about imposing "nämäri" upon the "arbāb").

¹⁹⁹⁾ HA/Bayani p. 174: he was imprisoned in the fortress of Qarā Hisār. 200) The words birādarān and firār are connected in the MS.

²⁰¹⁾ It is not clear to me who is meant here.

Shaikh Ḥasan (son of) Timūrtāsh, sent Sulaimān Khān with 'Abdal Bāyānjār and Ya'qūbshāh to Rūm to fight against Artanā. They gave battle near Siwās. The army of Rūm was routed (but) Artanā, with his own army, had stood his ground. The troops of Sulaimān Khān engaged in plundering. Artanā sprang into action and attacked and defeated Sulaimān. And that battle took place in the year 744 (May 26, 1343-May 14, 1344), and in the same year he (Shaikh Ḥasan) had sent Ḥalabī 202 with his son Siyāwush to Arrān, where they finally started to commit oppression and evil deeds and perpetrated injustice.

Shaikh Ḥasan (son of) Timūrtāsh was in Tabrīz. The daughter of Ḥājjī Jabash ²⁰³, son of Sūnjāq, was his wife. And one night, she and Shaikh Īl, emir of the hazārah of Qifchāq, killed him while he slept in the harem ²⁰⁴, and they hid themselves in the town. In the morning, the Rūmī's, who were servants of Shaikh Ḥasan Kūchik, (p. 170) spread themselves about the town, seized them both and killed them in the market-place as a thorough warning. His treasury and possessions, which amounted to two thousand seven hundred tūmān's of gold in cash, beside the goods and jewels, were brought to Sulaimān Khān.

The work of Sulaimān Khān progressed and he set out for Qarābāgh. Malik Ashraf and Yāgh(ī) Bāstī 205 had come to an agreement and set out for Shīrāz to besiege it. 'Arab Jāndār, the slave of Īltimūr, the son of Lakz(ī) Gūrgān 206, went to tell them this event (viz. the death of Shaikh Ḥasan). They returned and came to Tabrīz. They were few in number and harmed no one. Malik Ushtur was in Marāghah and he joined them. 'Alī-kī Bahādur 207 was one of the slaves of Timūrtāsh and reigned over Nakhchawān. He dominated completely and he joined them (so that) they became all powerful. The rabble, which was in Ādharbaijān, joined them, and they brought about tyranny and oppression. Sulaimān Khān sent Ḥājjī Ḥamzah and Bartīl Tarsā 208 with a letter inviting them. They were both arrested in the place of his brother 209.

The population of Tabrīz started fighting against them and

209) The meaning of this sentence is not clear.

²⁰²⁾ Derived from Halab (Aleppo), unless we must read Jalabī (?).
203) The reading of this name is uncertain. Zenker p. 348: ćebiš, ćepiš, ćepiš or ćepić (Turkish) means a lamb or kid (especially of one

year old).

204) HA/Bayani p. 169, 170, 173 and Mīrkhwānd V, p. 165: he was murdered by his wife 'Izzat Malik on the 27th of Rajab 744 (December 15, 1343); see also EI s.v. Ḥasan Kūchuk; D'Ohsson IV, p. 734; Spuler/Iran p. 134.

²⁰⁵⁾ In MS written Yagh Basti. 206) In MS written Lakz Gürgan; cf. RaD/Jahn II where this names occurs several times.

²⁰⁷⁾ HA/Bayani p. 178 writes Alīkī Bahādur, as does the MS on p. 172. 208) Cf. Mīrkhwānd V, p. 166 where B.r.tāl K.r.jī is mentioned as one of the vicegerents of Sulaimān Khān.

they went out of the town. The Tabrīzī's had blocked (the way to) the quarter of the gardens with trees and flooded it. There was fighting for one, two days. Finally they took the town and started to murder and plunder. Shaikh Nizām-i Ghūrī came forward to intervene. The town was given to him and a proclamation made immediately to the effect that they (people) should not talk to one another 209 a.

And from there they set out to Rum for Surghan, (but) he had escaped from the fortress. There was much money in that fortress. He took it with him from there. They joined each other there.

And afterwards they put to death Khwājah 'Imād al-Dīn Sarāwī, who was controller and owner of the district and chief of the financial administration. Sulaimān Khān came to Ūjān and asked the help of the august emir Shaikh Ḥasan — may he rest in peace — and he came to meet him. The Chūbānids came to Tabrīz once more and started oppression. They concluded a written agreement that as much as he could conquer of the region of Khurāsān, from the gate of Tabrīz to Sultāniyyah, should belong to Sūrghān; (p.171) as much as he could conquer in the direction of Rūm from Marand and Nakhchawān, should belong to Malik Ashraf and his brothers; Arrān, Shirwān and Gurjistān should belong to Yāghī Bāstī. This was agreed upon.

Sūrghān gave himself up to pleasure. Malik Ashraf went to Sahand with his brothers, summoned the emirs, prepared an army and set out for Tabrīz. Sūrghān was in no position to resist and was routed. Malik Ashraf pursued him. They went as far as and gave battle. Sūrghān was defeated and routed, together with Yāghī Bāstī and the emirs who were with him. The august emir (Shaikh Ḥasan Buzurg) came with Sulaimān Khān to Tabrīz. Sulaimān Khān went with the vanguard as far as Ahr and Sūrghān joined him. Yāghī Bāstī, Shaikh Chūbān and Ḥusain Abanghāy 211 joined Malik Ashraf.

Malik Ashraf brought one of the tribe of the Turkli's and placed him on the throne and gave the sermon in Arrān in his name, Anūshirwān, this was the only name he had. He kept him as a bird in a cage 212.

And from there he (Malik Ashraf) set out for Tabrīz. The august emir had returned to Baghdad for he saw in this place (viz. Ta-

²⁰⁹a) Apparently to prevent gatherings or conspiracies.

210) The name of the place has been omitted in the MS. According to HA/

210) Bayani p. 176, Malik Ashraf finally reached Sürghan on the mountain

8 Nātīl, after a long pursuit to Khūy, Ma'mūriyyah etc.

Nātīl, after a long pursuit to khūy, Ma'mūriyyah etc.

211) The correct reading of this name is uncertain. Below it is written

^{&#}x27;b.n.ghāghī.

'b.n.ghāghī.

212) See also HA/Bayani p. 176; Mīrkhwānd V. p. 166; D'Ohsson IV. p. 735

- 736; Spuler/Iran p. 135 - 136.

brīz) the sign of destruction. He was both a ruler and a man with a heart.

Sūrghān, Sāṭī Bek and Sulaimān Khān went to Diyārbakr to Ibrā-hīmshāh, the son of Bāz Banāy ²¹³, son of Sūṭāy. Previously he had killed Ḥājjī Ṭaghāy and had seized that kingdom, and they joined him. Before Malik Ashraf arrived in Tabrīz, he seized Ḥājjī Ḥamzah with Shaikh Chūbān, his son Shaikh 'Alī and Ḥusain Abanghāghī ²¹⁴ and put him to death. And he came in Tabrīz and stayed (there) in the year 745 (May 15, 1344 — May 3, 1345) and he hoisted the sign of oppression as high as Capella and began to impose extra taxes on the populace ²¹⁵.

Rule of Malik Ashraf

(p. 172) This lasted for thirteen years. He seized Yāghī Bāstī and killed him secretly and began (to impose) injustice in the kingdom of Ādharbaijān and Arrān. He prepared his sword against the emirs and (levied) extra taxes upon the landlords, the officials 216 and the weak, and he also put 'Abdal Bāyānjār to death.

His vizier was 'Abd al-Ḥayy Ḥammāmī Tabrīzī. Khwājah Majd al-Dīn Rashīdī was with him and died in Tabrīz. He took an amount of four or five hundred thousand dinars from his children and followers. And he went from there to Qarābāgh and a battle took place between Malik Ashraf and Sūrghān with Ibrāhīmshāh in 'rūb.n.h 217. in the place Aladāq. Sūrghān and Ibrāhīmshāh were defeated in the course of the year 746 (May 4, 1345 — April 23, 1346). Ibrāhīmshāh went to Diyārbakr and as long as he lived he did not come again to Aladāq. And Sūrghān, Tūdān and Jīndughān went with Sātī Bek Sultān to Rūm to Artanā.

Malik Ashraf came to Tabrīz and started oppression again. He killed some and promoted others. He seized Miṣr Malik, his own brother, together with Yaḥyā Jāndār, Khwājah 'Alī and Alīkī Bahādur, and he dragged his brother in an iron cage ²¹⁸, and he had those three put to death. He gave their places to the slaves of Jānīk (thereby) promoting them, and he went from there to Qarābāgh. Urdūq, the son of Khwājah Majd al-Dīn, had amassed great riches, he had imprisoned him and had sent him to the fortress

²¹³⁾ This reading is uncertain.

²¹⁴⁾ Cf. note 211. 215) See note 198.

^{216) &}quot;galam" for "ahl-i galam"?

²¹⁷⁾ I have not been able to identify this name.

²¹⁸⁾ HA/Bayani p. 177 - 178.

of Tīklah ²¹⁹. He sent Pīltan and Baṣrī to that fortress to be tried. Muḥammad-i Rūmī was a slave of Malik Ashraf; he had promoted him and appointed him his lieutenant in Tabrīz. He (this slave) rebelled and released Pīltan, Baṣrī and Amīr Urṭūq from the fortress and fled to Shīrāz ²²⁰.

Sürghan went with Tüdan and Jin-tüqan from Rüm to Baghdad and the august emir afforded them good protection. They started rioting and Ilkan punished them. A battle took place between Ilkan and Malik Ashraf in the region of Kurdistan. Ilkan was routed and defeated in the year 747 (April 24, 1346 - April 12, 1347) (p.173)

Malik Ashraf came to Tabrīz and extorted money from the people and filled the treasury. And in that year a serious plague had broken out in Ādharbaijān. Three things were abundant: oppression, dearth and the plague.

Malik Ashraf made again for Baghdād in the course of the year 748 (April 13, 1347 - March 31, 1348). When he reached Kurdistān and passed rapidly through that region, he encamped there and sent Malik Ushtur with the whole army to Baghdād. They went and settled down near Shaikh Dhukrān ²²¹. And every day they went to the gate of Baghdād, fought and returned again.

An amusing incident (which occurred) there has been recorded; among the favourites of Malik Ashraf was a young Rumī, Amīr Ahmad Ayūdājī 222, who was in that army, and he had a jester. They went on the bank of the Tigris, and on that (viz. the other) side of the river were (men) of the army of Baghdad. They shouted to each other. One on that (viz. the other) side of the river said: "You oppressors, we left you Adharbaijan as a paradise-country, and came here. We have made of this destroyed Baghdad a prosperous place. Where do you want us to go live?" The jester began to answer and said: "We were in Rum and committed ravages. We heard that you made Adharbaijan habitable; we came and threw you out and devastated that country. Again we have come to throw you out and to destroy this region also". Just at this moment five unknown horsemen appeared. Lāchīn, the slave of Malik Ashraf was standing at the gate of the town; they attacked him and put him to flight 223. Panic broke out in the army and they fled away from the gate of Baghdad. The army of Baghdad and the infantry came out and seized a great deal of booty. The men (of Malik Ashraf) were strangers there and the summer was warm; they did not know the way and could not find water. Many perished of thirst.

²¹⁹⁾ A small district in Qarābāgh (Minorsky/Studies p. 35). 220) These last sentences have been added in the margin. Cf. also HA/Ba-yani p. 178 (Amīr Urtūq Rashīdī and Amīr Naṣr).

²²¹⁾ Reading uncertain.
222) It is not necessary to read Abū Dājī as does HA/Bayani p. 178.
223) HA/Bayani p. 178 - 179 gives the story in almost the same words.

And that stronghold of the saints (viz. Baghdad) escaped the evil of the oppressors.

Malik Ashraf came again to Tabrīz and let loose a hundred thousand hungry wolves on Ādharbaijān (p. 174) and Arrān. They did what they liked and the population grew desperate. They all quitted their native country, some going to Jīlān, some to Shirwān and the Dasht-i Qifchāq and some to Gurjistān. They were scatter-

ed over Rūm, Syria and Baghdād.

In that winter he put to death Ḥājjī Shahrmān together with his son who was a favourite, in Qarābāgh in Arrān. And in the year 749 (April 1, 1348 - March 21, 1349) he had promoted Khwājah Pīrūz; he put him to death in Tabrīz. He had plenty of possessions, all (of which) was brought to the treasury. Subsequently he seized 'Abd al-Ḥayy Ḥammāmī in Qarābāgh ²²⁴. It is said that he had three hundred thousand silver dinars in cash, besides gold, jewels and goods; all was brought to the treasury. This was always his method.

Afterwards he set out for Fars and 'Iraq. Abū Iṣhaq, the son of Maḥmūdshā(h), was in Shīrāz and Muḥammad, the son of Muẓaffar Atashk (Atābek?) 224a in Kirmān. Kirmān constantly suffered at the hands of the army of Shīrāz, and Muḥammad Yazdī repeatedly sent (messages) to Malik Ashraf and begged for an army, saying: "I shall take Shīrāz for Mīr Malik Ashraf", and an envoy came frequently. He sent Bek-jūkaz 225, who had been newly promoted and was one of the Turkomāns of Rūm, son of Ḥājjī Mahdī, son of Chūbān Sālār, with the vanguard to Iṣfahān, and in the year 750 (March 22, 1349 - March 10, 1350) he himself followed and laid siege to Iṣfahān. Amīr Najīb al-Dīn Muḥammad was in Iṣfahān and (he and) Mīr Mīrān 226 stood firm, and there was fighting for nearly one month, more or less. 'Arabshāh Bahādur and 'Umarshāh Jāndār were killed in the moat and many people fell. The object was not achieved.

He (Malik Ashraf) returned and came to Tabrīz, and he seized one and made another his vicegerent. And from there he went to Mūqān in the spring and returned again to Tabrīz in the year (p.175) 753 (February 18, 1352 - February 5, 1353).

Bāyazīd and Alfī were two promoted slaves of his. And when they saw that his greed extended (even) to his own attendants, they started a rebellion ²²⁷. They joined each other between Ganjah and Tiflīs and crossed the river Kur. They went to the pro-

227) HA/Bayani p. 182 - 183. Alfī is called here Albī.

²²⁴⁾ HA/Bayani p. 179; Mīrkhwānd V, p. 167. 224a) In MS: 't.sh.k.

²²⁵⁾ Mustaufī p. 651 writes the last part of this name: j.kāz.
226) Mustaufī p. 664 - 665 calls him: Sayyid Jalāl al-Dīn Mīr Mīrān, governor of Isfahān.

vince of Lībārīk ²²⁸, and were both killed there and their heads were brought to Malik Ashraf.

When the emirs and servants saw this, they became weary of life. When one of the emirs and grandees was told: "Mīr Malik Ashraf calls you", he made his testament and measures for flight were taken in his house ²²⁹. He lived in the Rub'-i Rashīdī, and he ordered that as soon as his decree should be issued, the emirs, notables, judges and princes must move to the Rub'-i Rashīdī. (This applied) especially to Tabrīz, for the population and also the officials of the town moved to the religious building ("'Imā-rat"). The whole day they were busy with their task in the town and in the evening they returned there (to the Rub'-i Rashīdī). People grew desperate and wished to die. He did not leave one dirham of gold in the world (but) he collected all by force and injustice, and he had fourteen treasuries ²³⁰. He had many mean qualities, (but) if I were to occupy myself with them, this would be a lengthy story. It has been abridged.

In the year 757, in the month of Rajab, (June 30 - July 29, 1356) the august emir and supreme lord Tāj al=Dunyā wa-al-Dīn Shaikh Ḥasan strode to the world of eternity and his pure spirit joined the garden of paradise - may God have mercy on him and may he rest in peace and may he make heaven his dwelling -. And he had appointed his favourite son (viz. Uwais) as his successor. After the death of his good father he looked after the affairs of state. He removed several innovations which had been generally adopted 231 (p. 176) - may God perpetuate his reign -. He made continuous efforts to liberate Ādharbaijān from oppression and violence and to raise the banner of justice, but he was restricted by the fact that "things happen at their appointed time".

In the year 758 (December 25, 1356 - December 13, 1357) Muḥammad Yazdī took possession of Fārs, and that came to pass as follows. Bek-jūkaz deserted from Malik Ashraf and went to Shīrāz to Abū Isḥāq, who made him commander of the army and sent him to fight against Muḥammad, the son of Muzaffar Yazdī. When they met, they arrayed themselves in ranks and fighting followed. Bek-jūkaz was beaten with the army of Shīrāz and many of the followers and brave warriors of Abū Isḥāq were killed in the year (753 in the month Jumādā I = June 16 - July 15, 1352) 232. Muḥammad Yazdī

229) Some work like "mashghūl" has probably been omitted. 230) HA/Bayani p. 179 and Mīrkhwānd V, p. 167: seventeen.

²²⁸⁾ I have found no information about this name in the comprehensive study of Hübschmann of Armenian place names or in other works of reference.

²³¹⁾ Here follows an empty space in the MS.

232) The year is not given in the MS. Mustaufī p. 652: this battle took place at Panj Angusht on a Wednesday in Jumādā I.

went straight to Shīrāz and laid siege to it. After a few days he took the town ²³³. Abū Ishāq escaped and went to Lur and Shūshtar and came from there to Iṣfahān. He sent Mīr Mīrān and 'Imād al-Dīn Maḥmūd, who was his vizier, to Malik Ashraf and begged for an army. When they reached Malik Ashraf in Tabrīz, he gave them hope in his customary deceitful words. Muḥammad Yazdī saw his chance: he took Iṣfahān, seized and executed Abū Ishāq ²³⁴, and took possession of the whole of Persian 'Irāq and Fārs, taking unto himself the title of caliph as al-Mu'tadid bi-Allāh, the deputy of the Commander of the faithful. He also coveted Ādharbaijān, but this chance (viz. the chance to conquer this country) was in the hands of the late king Jānī Bek.

This came about in the following way: Uzbek Khan died in the year 743 (June 6, 1342 - May 25, 1343) 235. DInI Bek succeeded him and he had two more brothers, Jan's Bek and Khidir Bek 236. Jani Bek started a rebellion against his brother and a battle took place between them. Dini Bek was defeated and taken prisoner. Jani Bek executed him and ascended the throne of his father. He killed Khidir Bek also and took the throne of the kingdom in the year 743 (June 6, 1342 - May 25, 1343). He reigned for sixteen years 237 and in the days of his government the great country prospered, for many of the prominent people of Tabrīz, Sarāh, (p. 177) Ardabīl, Bailagān, Barda'a and Nakhchawān went there owing to the oppression of Malik Ashraf. The state became prosperous, his power increased; as Shaikh Sa'dī has said: "He put an end to greed in Iran". -Verse-: "When a man of God eats half a loaf, he gives the other half to the poor; (when) the king seizes the kingdom of the seven climes, he takes Darband, the other clime, in the same way" 238

He went to the kingdom of Jaghatāy and conquered those regions. After settling down for a short time in his residence—it is said that he did not stay more than three days—he prepared to march, crossed the river Terek and came to Darband. From there he came to Shirwān and sent a messenger to Malik Ashraf to say: "I am coming to take possession of the ulūs of Hulāgū. You are the son of Chūbān whose name was in the yarlīgh of the four ulūses. To day three ulūses are under my command and I also wish to appoint

238) The purport of the last line is vague.

²³³⁾ Mustaufī p. 658: Shīrāz was taken on the 3rd of Shawwal 754 (November 1, 1353).

²³⁴⁾ HA/Bayani p. 184; Mustaufī p. 673 — 675. Abū Ishāq was executed on May 22. 1356 (Mustaufī vol. II, p. 173, note 1).

²³⁵⁾ Spuler/Goldene Horde p. 98: 1341; Grekov/Zolotaja Orda p. 90: 1342. 236) Spuler/Goldene Horde p. 99: Tīnī Beg, Gānī Beg, Hizyr Beg. MS has Dunī Bek (the resemblance with "dunyā" induced the copyist probably to write ~u), and Kh.dir and Khud.r Bek.

²³⁷⁾ Spuler/Goldene Horde p. 99 - 109; he died in the autumn of 1357.

you emir of the ulūs; get up and come to meet (me)". Malik Ashraf answered: "He is king of the ulus of Barkah, he has nothing to do with the ulūs of Abaqā, for king Ghāzān rules ("exists") here and the emirship belongs to me". The messenger spoke harsh words; he arrested and imprisoned him.

Jani Bek Khan came to the bank of the Kur. However much they talked to Malik Ashraf, he refused and so finally he brought about his (own) annihilation. The population went to meet (Jani Bek Khan). Jani Bek Khan passed through Barzand and came to the tumān of Pīshkīn 239. Malik Ashraf had sent Muhammad Qulī, Sharaf Darban and several servants as a guard and he sent couriers to all sides. In every place where there were troops he assembled them all and (in all) there were seventeen or eighteen thousand men. He himself went to Shām 239a and said to his attendants: "This is the son of king Uzbek. He is of the family of Jingiz Khan and has an overwhelming army of three hundred thousand men. I cannot hold out against him. Now I have taken the treasury and my friends 240. I shall go to a fortress and a fortified place until he comes. If peace comes later, it will be all right; if not, I shall go to Rum". People had taken a dislike to him and had grown desperate. (p. 178) They did not want him to escape, and they all implored him, saying: "The emir should not fear this; their superiority lies in the horse (viz. cavalry); (they have) horsemen without weapons. Their horses have no shoes, and their arrows no flights. Let us fight till the bitter end".

Regular government had collapsed and life had come to an end. He believed their lie, and when every servant whom he had sent out in some direction, came to serve him, he said: "Hasten, go!..

241 Fight for yourself and be courageous for me too!" He went from Shām to Bāghchah-i Arghūn. There he remained for three days and from there he went to Sa'īdābād and sent the army to the region of Sarāh 242.

The king came to Ardabīl and from there to Sarāh. He encamped near Īwah and Sharābiyān ²⁴³. The army of Malik Ashraf was drawn up near Ūjān. It rained and hailed, and the two armies faced each other. When the Ashrafī's saw that multitude, they fought for a while and then took flight. And Duqduq ²⁴⁴ pursued them — the

²³⁹⁾ As regards Pīshkīn, see Le Strange p. 169 and Nuzhat al-Qulūb p. 85. 239a) Suburb of Tabrīz, now called Qara Malik (EI s.v. Tabrīz).

²⁴⁰⁾ See note 185. 241) The MS shows a small open space here. 241) Also called Sarāb, Sarāw, or Sarāt. See Le Strange p. 163; Nuzhat 242) Also called Sarāb, Sarāw, or Sarāt. See Le Strange p. 163; Nuzhat

al-Qulūb p. 86; Hudūd al-'Alam p. 394.

243) Sharābiyān is shown on Kiepert's Karte der Kaukasus-Länder (Berlin 1854) and lies about thirty kilometers to the west of Sarāb. Īwah lay five kilometers to the east of Sharābiyān (information kindly given by Prof. Minorsky).

²⁴⁴⁾ Cf. note 154.

authority (for this) lies with the narrator -, they put two or three thousand men to death. The news reached Malik Ashraf who took flight. That evening he encamped in the caravan-saray of Sa'd al-Dīn and in the middle of the night he went from there to Marand. All the men stayed behind. Several treasurers remained and they agreed to seize Malik Ashraf and to bring him with the treasury to Jānī Bek Khān. The attendants who were with them said: "So we get nothing"; they plundered the treasury of silver.

Malik Ashraf, with the ladies and the treasury, set with jewels, went on ahead. The news reached him and he returned and he forbade it; the men had lost respect (however) and paid no attention to his words. He remained for a time and (then) returned. The next day, his mother, daughter and family turned away from him and came to Tabrīz. He went to Khūy and after a short time they seized him and brought him to Tabrīz. And of that hoard and of the treasures which he had collected during thirteen years by oppression, not even two dirhams remained at his disposal. (p. 179) As Shaikh Sa'dī has said - praise be to God - verse -: "Behold the Khosrau's of Persia who oppressed their subjects; neither that power and kingdom, nor that injustice against the peasant remained. See the error that is wrought by the hand of the oppressor; the world remains but he has gone together with his tyrannies; his way of thinking was a mistake and an idle device, because what he sought in oppression (really) lay in justice". They brought him to the court of Jānī Bek Khān in Kūbdū 245 and executed him there.

The king made his son Bīrdī Bek successor in the sarāy of Ūljāy Khwātūn and returned to the Dasht-i Qifchāq. And the children and the mother of Malik Ashraf, the treasury set with jewels, part of the silver and the cattle, all that there was, he took with him.

Reign of Bīrd(ī) Bek

This did not last out two months. His genealogy reads: Bīrdī Bek, son of Jānī Bek, son of Uzbek, son of Tawīljah, son of Mūnkā Timūr, son of Nūqāy, son of Bātūy, son of Jūjī, son of Jingiz Khān 246.

When his father Jānī Bek was passing through Darband, he fell ill and the king went to Sarāh 247. He had a vizier, called Ṣarāy

²⁴⁵⁾ HA/Bayani p. 187 calls this place Kūbtū (Gūbtū?). I have found no information adout its situation.

²⁴⁶⁾ Regarding him see Spuler/Goldene Horde p. 108 - 109. In the heading in the MS his name is written Bird Bek.

247) = Sarāb (Nuzhat al-Qulūb p. 87).

Timur who was told: "Malik Ashraf had an under-tunic in which he had sewn all the valuable jewels he had; those men who seized him have it in their possession". They repeated this to the king. Duqduqī 248 was sent with Akhī Jūq to bring that garment. When they arrived there, Akhī Jūq seized the garment, took those jewels out of it, and started a rebellion. The king was hesitant owing to the death of his father. He sent the army to Tabrīz. They stayed for three days and on the fourth day they returned. The king went to Ardabīl and from there to Arrān and he passed through Shirwān and Darband and did not halt in any place. Akhī came to Tabrīz, the Ashrafī's assembled around him (p. 180) and they took charge of the government.

Rebellion of Akhī Jūq

This lasted for one year ²⁴⁹. He divided Adharbaijan among the Ashrafi's and gave to each of them a province. He sent Amīrshāh Rāhdār with Kūkjak (and?) Pīr Ḥusain ²⁵⁰ to Arrān. Saif al-Dīn, the son of 'Ainah Qutlugh Bū-Sa'īdābādī, was there and opposed them. With the officials of Arrān, they took refuge with Amīr Kāwus and brought Nūdar, the son of Amīr Kāwus. And a battle took place between them and the Ashrafī's on the hill-top of Jūy-i Nau ²⁵¹. Amīrshāh was beaten and Kāwus came to Qarābāgh. Akhī, too, set out with all the Ashrafī's for Arrān. They met on the bank of the Aras near Mānī ²⁵². They stood on both banks and (were engaged) in fighting in that way until they went to Qarābāgh. On the bridge of the Aras they concluded peace with each other. Kāwus returned to Shirwān and Akhī entered Qarābāgh. He became powerful there and in the spring he came to Ūjān.

Subsequently there was a rumour about the royal banners and an auspicious constellation which spread throughout the world, to the effect that the sun of the government would rise in the bright sign of Baghdād, that this darkness of oppression in Ādharbaijān would go down, that the world would become bright by the ray of its justice and that Canopus of his mercy, would make the

²⁴⁸⁾ Cf. notes 154 and 244.

²⁴⁹⁾ Mīrkhwānd V, p. 172.
250) We must add probably "and" between Kūkjak and Pīr (?) Husain. Kūkjak
250) may be Turkish وأبيان gökček or eastern Turkish وأبيان "beau" (Zen-

ker p. 775). 251) Jūy-i Nau ("New Canal") was a place in Mūghān (Nuzhat al-Qulūb p.

²⁵²⁾ The reading is uncertain. I am tempted to read "Bābī", although I have found "Baby" (on the lower course of the Aras) only on recent maps. It might also be possible to read "Ānī", but this place lay, however, rather far from the Aras and from the scene of action, I have found no place with the name "Mānī" or "Mābī".

surface of the hearts bright by its colour and fragrance. From the stronghold of the saints (viz. Baghdād), the great king of kings, the king of Islām, Sultān Shaikh Uwais, set himself to fight and wage war against the oppressors and the corrupters. And with the purpose of liberating Ādharbaijān from the hands of the wicked, he prepared to march. And many assembled on this side of the corrupters also and they set out. For several days messengers and ambassadors came and went busily engaged in trying to arrange a peaceful agreement between them, for peace is better. And the mercy and favour that his highness (p. 181) -may God let his kingdom endure and make his government eternal - had concerning the servants.... God the Exalted 253. He wished that no Muslim should meet with any harm from murder and plundering, from both of which after all no place is free.

A ruler has a secret inspiration: it was predestined that the region would become free from their oppression. Consequently, from both sides the armies drew up their ranks and met on the last day of Sha'ban of the year (759 = August 6, 1358) 254 and exerted themselves to their utmost. The men of Baghdad and the Ashrafī's met. On the right flank was he (Uwais) - may his kingdom endure -, with his relatives and subjects, they defeated the left flank of the Ashrafī's. His army - may his kingdom endure - routed Akhī Jūq. The left flank was (formed by) 'Isā Bek and the army of the Uyūrāts 255. Their tongues and the inmost of their souls were different (viz. they were not sincere) and they intended to flee. Not even the beginning of an attack by the right flank of the Ashrafi's reached them. They returned (when) it was the time for evening prayers. The two armies met in the region of 256. "It was a pitch-dark night. Neither the Pleiades nor the moon, neither enemy nor friend could be seen; they cut each other's skin". That night they encamped as they were (there). When dawn broke, both armies had remained there. They mounted on their horses and drew up opposite one another. The dust from the hooves of the horses rose to the grey sky. "From the hooves of the dun-coloured horses on that hard mountain was agitated like the leaves of the tree". And when the royal banners moved to the Ashrafi's and the army attacked,

²⁵³⁾ Something has been omitted here in the MS.

²⁵⁴⁾ The year has been left out in the MS. HA/Bayani p. 189 puts the arrival of Akhī Jūq in the spring of 759 (1358).

255) = Ūyrāts.

²⁵⁶⁾ The name has been omitted in the MS. According to Mīrkhwānd V, p. 170, this encounter took place near the mountain Sīnā (cf. Nuzhat al-Qulūb p. 78 and p. 216: the Taghtū river had its origin in the neighbourhood of the Sīnā Pass, in the mountains of Kurdistān). See also note 130.

²⁵⁷⁾ The meaning of "khwā-rā" here is not clear.

and the king of kings of Islām was the first to batter and defeat them, the Ashrafī's took flight. The army of Baghdād pursued them for one or two farsakhs. He (viz. Uwais) ordered them to return and not to kill (p. 182) or injure anybody.

The Ashrafī's entered Tabrīz, raised the sign of oppression, and began (a reign of) tyranny. And the population renounced house, riches and possessions and sat down to wait for the happy news and joyful tidings of the arrival of his imperial highness—may God let his kingdom endure—. Several thousands of horsemen, iron-clad and with drawn Indian swords, mounted on Arabian horses, entered (the town) but the Ashrafī's went out earlier to Nakhchawān. The population was liberated from its trouble and escaped from the oppression which was designed against it.

Government of the supreme king, the owner of the necks of the peoples, Shaikh Uwais Bahādur Khān

(This lasted for) eighteen years 258.

May God let his kingdom endure and may his government be brilliant and perpetual and permanent until the extinction and the end of the world. He established himself in Tabrīz. He led a praiseworthy life, took good measures and ruled according to the established custom.

From all around and from the districts, the Ashrafī's assembled; he bestowed on every one, according to his rank, a favour and special honours. Some had come to kiss the foot of his highness — may his government be perpetuated —. They wanted to play their treacherous game. In the very execution of their wicked deed they were seized and became the sheaths of the sharp sword (viz. were run through with it). And those who were outside, with Akhī Jūq, asked for help from robbers and brigands, concluded a treaty with them and set out for Nakhchawān. From there they made for Arrān and were for one month in Arrān, Barda'ah and Bailaqān. Nobody became their follower and they wanted (p. 183) to return. Again they agreed to go to Qarābāgh and to plunder (there)

Afterwards they returned, and from Tabrīz 'Alī Pīltan was sent with an army to repel them. Because of disagreement and of the bad intention which he had - or, people furthermore said that he had dealings with that troop - he was negligent. He made a jour-

(58) This sentence has been added in a distribution of the sentence has been added in the sentence has been added in a distribution of the sentence has been added in a distribution of

²⁵⁷a) It may be that something has been omitted here.
257a) It may be that something has been added in a different handwriting.
258) This sentence has been added in a different handwriting.

ney of three days in thirty days and he remained in Darrahrūd. The Turkomāns of Mūghānāt ²⁶⁰ were waiting for 'Alī to go to Qarābāgh, which is the capital of Arrān, to assemble around him. He did not go and that group entered Qarābāgh. They saw the negligence of 'Alī. Without delay they collected an army and gave battle with 'Alī in the region of Sānbūl ²⁶¹, defeating him on Wednesday the 27th of Şafar of the year (760 = January 29, 1359) ²⁶². They routed him and his imperial highness set out for Baghdād.

At first he (Uwais) wanted to march against that group. It was the middle of the winter. The poor people in Miyanah were perishing and the villages and the landed property of the Muslims were plundered during the fighting. He returned out of piety which he had in his pure heart ²⁶³.

Akhī Jūq entered Tabrīz with several robbers and made them indulge in the gross destruction of the Sar-i Qalam 264. And he went to Kurdistān wishing to subject those regions to plundering too, (but) it did not turn out so and many of his followers fell.

On the 2nd of Shawwāl 760 (August 27, 1359) ²⁶⁵ fighting took place between Muḥammad, the son of Muzaffar, and Akhī. (This happened) on Wednesday near Warzuqān. Khwājah Lu'lu' again defeated Akhī and many of the Ashrafī's were killed. Akhī Jūq took flight to Qabbān ²⁶⁶, and Amīr Muḥammad, the son of Muzaffar Yazdī, entered Tabrīz and delivered one Friday-sermon, for there came again a rumour of the advance of the triumphant army that arrives with joy and victory. He departed the same day and did not rest nor even halt in any place from Tabrīz to 'Irāq. (p. 184)

As God - may He be sanctified and exalted - had ordained that this kingdom and realm and this throne and government should be, and may it be, the lot and portion of this victorious highness (viz. Uwais) 267 - may God perpetuate his reign and eternalize his power -, so by necessity, Jānī Bek died on his way when he returned, although he resisted evil.

When Amīr Muḥammad, the son of Muzaffar Yazdī, arrived at the halting-place 268, he was blinded by his sons.

^{260) =} Mūghān ? 261) Or Sābnūl ?

²⁶²⁾ The year has been omitted in the MS, but 760 is the only year which can be considered (cf. note 254).

²⁶³⁾ These few words have been added in the margin. 264) I have found no information about this "Sar-i Qalam". 265) In the MS: 860, or 865

²⁶⁶⁾ Qabbān or Qabān lay to the north of the river Aras (north of Ordubad). See Schwarz VIII, p. 1174; Hudūd al-'Ālam p. 398.

²⁶⁷⁾ The name of Uwais has been omitted in the MS.

268) Mustaufī p. 680 puts this event at the castle of Tabarak (see Le Strange p. 205 and Schwarz V, p. 660) in the middle of Ramadān of the year 759 (September 1358). According to the MS, and HA/Bayani p. 191, Muḥammad arrived in Tabrīz in 760 (in the spring) so that he must have been blinded in 760.

Subsequently, nobody against whom he (Uwais) harboured enmity in his heart, escaped. They were seized by the servants of this highness 269 — may he remain sublime — and were doomed to death, so that it may be as it should be. Amen, o Lord of the worlds.

His illustrious descent

His good father was the late Amīr Tāj al-Dunyā wa-al-Dīn Shaikh Ḥasan, son of the august Amīr Ḥusain, son of the martyrized Aqbūqā Gūrgān, son of the late Amīr Īlkān Nūyān — may God illumine their words. His (viz. Shaikh Ḥasan's) mother was the august lady Ūljāy Sultān, daughter of Arghūn Khān, son of Ābāqā Khān, son of Hulāgū Khān, son of Tūlī Khān, son of Jingiz Khān.

His mother:

His good mother was the late lady, the supreme lady Dilshād Khā-tūn, daughter of Amīr Dimishq Khwājah, son of the august Amīr Chūbān, — may God illumine their resting-place —. Her mother was Tūrsin Khātūn, daughter of Kūnjak Khātūn, daughter of Aḥmad Khān, son of Hūlāgū Khān, etc. 270.

²⁶⁹⁾ Something (the name of Uwais?) has been omitted here.
270) The MS finishes with a heading; "His blessed birth" or "His blessed son". For both meanings see Zenker p. 894.

LIST OF ABBREVIATIONS

- 'Azzāwī: 'Abbās al-'Azzāwī: Ta'rīkh al-'Irāq baina iḥtilālain.
 3 vols. Baghdād 1936.
- Barthold/Turkestan: Turkestan down to the Mongol invasion, by W. Barthold. Second edition, translated from the original Russian and revised by the author with the assistance of H.A.R. Gibb, M. A. London 1928 (GMS, New Series V).
- Bartol'd/Ani: V. Bartol'd: Persidskaja nadpis' na sténe Anijskoj mečeti Manuče, Sanktpeterburg 1911 (Anijskaja Serija, No. 5).
- Berezin: Sbornik létopisej. Istorija Mongolov, socinenie Rašid-Eddina. Vvedenie: o tureckikh i mongol'skikh plemenakh. Perevod s persidskago, s vvedeniem i priméčanijami, I.N. Berezina (Trudy Vostočnago otdélenija imperatorskago arkheologiceskago obščestva V). Sanktpeterburg 1858.
- Blochet/Introduction: Introduction à l'histoire des Mongols de Fadl Allāh Rashīd ed-Dīn par E. Blochet. Leyden London 1910 (GMS, vol. XII).
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(185): Irwākhtā'.

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TA'RIKH-I SHAIKH UWAIS

تاريخ شبخ أوسِي أليف تأليف أليف المرالقطي الأهرى أبو بكر القطي الأهرى

با مقدم وترجم وحواشی بانکلیسی بعی واهتمام ین فن لون ین فن لون

لاهه ۱۳۷۳ه

عنى السيود ونشيلة وا با قاخا نى بن جولا لوما نى ولوينلهمان سا وسمان وهفان دوزبوداورا دويس بودارعون وكيخا نو وجون بدروفات يافت او درما زندران بو ذبيا مرو برنحن نسست درجنان نا وو رومكت و 是一步过去 بالنفت وابطه بسروان فرسناد توسين وانامردخوا سانح وخلافا بسرايكان وبان وتودان جرامير حوبان كابروم وبهنا ددرباى وناوان بالبايزيج فرسنا دسيرمون نوبان برجود ماعون ذابكن جسنان فرسنا داجوما وابالبخوس ئېزدىماكىيا بغىراد و فاد نور يونجا فى بادر تودان د يوانيا. د يوانيا. د يوانيا داد بنر بزدا د اللك ما خت علا الدن عظما ملك و إنها بنب بعنوا دراد وان سال بازنروا نصفالا الزدياسيون لابان فيهنا دنوقائ النكر بزكدخان ومرسروان حزد نا بافسو بيا مُرْسِيْون الآب كرنگزشت وعاربه رفت ميا فياسيا ف عايريغا بعطفاجا ر كنينه سندي وارس وخم آورات كراونه والمنابروان برفيتند كاءانا نسوبا سيمنعزار سوار برسيد الماقان خان اذبن سوازل كربكنت اذبن سوكي في لفال الدوجيني والما والمناع والمناز والمناز والمناز والمناز والما والمناز و

چارده روزنبنستنانوانسناكانسن عزيرتفليك ردندنابلار ندبركا رنجورشد

شانزده عال بودنسالومنكو تربن نوقائ بانو در نبور سن الديع وسيران وساما يم ياديا في كرددزنامن حسن معاق المرود خارزراما فاخا نافي وزناازيا د آب كرودلان ناوور أصوار يحرد مون متذاودكان ساغا رؤمنكو يتورواو لجائ والحار المنسستندوان موضع بورث فشلاف السان بود بعداذان محاربه بود با براف ومرغاوك وجلابرنا بردر بهرجولة عافيت السانعهن شدند وكارسع الفنه بالسد عزة دي الخسي فتأ و البرد رشر مرات از ما يودان انفا ق ب لله كرماء معناقليم السك مهزادكا ن ابعاوتوسين بريل و درعف افتان المانسان بكشتند وفقعظ مربود وخاجه نضيرالدناج والمناه المع المع والمحالج مع والمخالف المالي المالك المالك المعالية المعال سعيالدز نظ فري جرما يد

عدروناد ودور فرخران كوبود خاكفناش عاب روح اميز رزی ایجی سرزدار فنا ملون کشت سرایرده زد بخلیبرین بشرالد بن الدين ال الارئىسىنى ئى

نندقرار بالفكر جرار عاز فروه وكنت اذبخ ا نبي ليرطوني بسرالكا أن نويان و ارغتو و توران بن يدون عمل بالمنى للشكر الجابود ند بدوالد بن بروا نه لا با فنرقرارز بأن يج بود وبانفاف إوعاز فركشته بودجون نزديك رسيد نديروا نه آن نب امرازا شراب بنسياريوا دولشك والنيز منجنين مست لا يعفل خفته بود ند مراتعباخ لنكهض اقترفار دررسيدفان الشكررامجوع بفتراورد ندواملدا الجئتندجر نخبر ببادنا ورسيدعان وووكنت وازتركانا ن روقرنسيا رستلادد و ملك خونها ولا بنى تزركت در دومران روز سورغا مبشى دفت بود ثه امبرطوع وفيرقرار ا دردی الحجه ۱۳ مو متو نے شدالفی قابم مفا عرف الفاخان رومر را بنزاده فونرناى دادنف ودنا فلعه دفان واوغا بنه لمه فا المدالدس بروانه بودخراب كردندوازانجا مراجعن كردون بالراق سيدوا بياساق رسايندندوازانجا بيفراد وفئ فلنكها بيحصف تأدشواده الكونتردران المنكر بود تكنا دوطولاى ارغوج تانديشه ناك شكندوي في الم ومزيت شارتدان رئيسيار مقال ملحبريا ما فاخا زرر سناعظم ترنح ندوا وبعندا

دركاك ودوماً ووسيرد وروزبود سبار تكودار بنعولا كوباتفاف سنزادكا فرزناي مولاجوه جوشكا بكينو وامرا شيكتوره سونجاق وعرب وفرنيناه وديكا مرآ الإرشاعي برؤمق ترنشد وبرنخت نشيت درسيزدم رسوالأول ٥٧٠ وخراين كودرشا و لله بود بيرون آورد برسخ ادكان وامراط ف كردواته في لشكر ك صرُوبست دینا ریزادونام اینان در دفتر بنت کرد ، و درالوس برکامونکامون وفات يافته بودمونكا عَامِمْ فَالْمِسْكُ مَنْ فَاللَّهُ اللهُ الله الله الله الله - بودنشركت سلطانا حمولانا قطبالدن سيرازى راعفرنها النام شاء شاء روز شور التي والماني الله وبعدازان في عبد النفي الفي الما أو الجا دوجيس والطان الحمد السه يستربود فبلا بخت وارسلا بخي وتوخاجي قونزنائ بأبعض أمرّامتفق سند وهوس لطن الحسن الخدين الذاه بالفرين الفراك في الذا الولاك في الذاك و وكالفوى

ونيا د كاخناج ح دُورُا أَعْ بِهَا سَافَ دِسَانِي وَكُونِهَا اعْون بَرْ دُوانِ عَافِق بُورُسُلِانَ ا البناق كالجنكل وفرسنا ددراتجه خواجه نزديل فرون محاربه رفت البناف بنكث ارغون يخالسان دفي المهاك كسيرعفب اوبرفي اوبرفي اوبرفي المعولات دفي المنان الوكليسر ماج شا واورداورا بعني مراج عصردارغون خان سيالها ف بود شي مستخفته بودامراء چند با شوا کان درونند سرالها ف برید وارغون دابرو اور د ند ساد شاه ونست اند نداحسداز را و سفل بن روی کی نزیفا د طولهای جویل مَعْلِ الْحَالِمُ الْمُرَاكِينَ مُرَقِي فِي الْمُؤْلِنِكُم فِيتَ الْمُؤَلِّلُكُ فِيتَ الْمُؤْلِثُكُ فِي الْمُؤْلِثُكُ فِي الْمُؤْلِثُكُ فِي الْمُؤْلِثُ فِي اللَّهِ فِي الْمُؤْلِثُ فِي اللَّهِ فِي اللَّهِ فِي اللَّهِ فِي اللَّهِ فِي اللَّهِ فِي اللَّهِ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهِ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّالُّ فِي اللَّهُ اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ اللَّهُ فِي اللَّهُ فِي اللَّهُ اللَّهُ فِي الللَّهُ فِي اللَّهُ اللَّهُ اللَّهُ فِي اللَّهُ الللَّهُ لِللللَّهُ لِلللَّهُ لِلللَّهُ لِلللَّ دائن غاذان خربت بسونمور اوغلطك ممرالدين الدين الذين المرائدة نواب كفت بهراة رويم جواب دادكم فنهلانوا دردست عفالحون كذارم بازكت بين ابوقا آمنا ورا بعن بردا لِنفِ أَن كُرُدنوما نَسْبُرُومِيشُ الْأَن لَيْسُرُ مَعِي وَالورده بود والملاك عاجي الفن كردة المبرعليف وفي المربي سنوفى وحسام المنظام المُورِكُتُ بِلَوْ الْوَبُورِ نَدْ فَالْمُرَادُ نَدْ نَا دُرِاوْجًا لَ يَعْبُورُ ذَنْدُ نَا دُوهِ أَرِيْوَا فَالِكُ بِدُ هَدَ كفت ذر نادم ولي العلك دارم كم في الرسيصة وشفت في الدينا وخاصل الماسته في و بكه رئيا دولداى وقوداى را نفرسنا دندنا يا وغونيوسياند نفيد مفتق سند

غريزياسا ويكانيد ندوسعدالروله إبهري الوزادت دادند دخاليزيا افح تد عايكان سلاطنى عد مسرالدين خلاصه افاو ضاجى وا سالسف عفتا دسه ازدیک شیاک شیاک دونشه حانم شیان بولا دجکسان واور دقیا از قان سونرغال وردند در ۱۰ سن م مر این این بادتنا وارعون فازيع فازاجنكما ولقبت شاعظتى كأم دانت امرازليخ حفارت نظه و دارن سبك انظرا دساه سفتا د بااروس و وسنى برجند و ورنو با واصرا وجان وزنكى بريايا بؤيا ويتغلوق صورت كردندى وشكا وندواورا يادتام حقوت كردندان كنون كم بجوشكاف نيسته بودبيا مذوا خود بحان الانام حقوت كردندان كنون كم بجوشكاف نيسته بودبيا مذوا خود بحان الانتخاص المان الم بفهوذ ما جونكاف بوفا والمتمه ازينت بنسب خؤد بكشير واندم كرائزا سا الناوي ايرند وازناجيكا ميرغليغاجي المرتبط حب وعاد البرضي وشعون باوروم قله وبهاالرو له ابوكوم عَهُ يَاسَاف سَانِدُ للجوشكاف وَاسْوِرِ عَامِيثِي وَوُدُوبًا وَكُرْدَنِد سُورِ خِاللهُ الزوفوف يافت كماؤوا درك دات نيب بوغلال جي زا الجندر عقب نفرسنا د اج ن المميس فوشى وعهد ناى كوركان البيثان مصافح زد نكسته شاء بكرفتك مخرت أوردند باساف خود رسيبه شنوادكان ملاجو وفريفاى لأدر رئيضان بالنعا

1975 W بيست وسه سال بود منب اوتوفتاى بن مونكا نم مه مدا الفتل ورد واوبري نسب ويا دنيا مى برؤمستقل شل سلطان ارغون خان برهمه ايران زمين حمراند وسلها كاربها دشد وبرئيستم مركه بفت ورخت زجها ف برئيت وازدني فالرد روزدوسنيك سابع الأول درازان و در سنك صناوق أورًا بنجاس بُرد تلطفاجا رو في فوتاك باتكال والجيداء برفضنسلطا البلجى سؤكند خورده بودندا وكالمكنت كمطوغا نزايف بهنا دندنا دران شب كملعا

مائ ومال المولي سُ سَنْ الْ الْمُعَالَّةُ وَوْ لَى الْمِسْانِدَانِ عَالِمِنْ يَرُو بَالْ جونا فيوفا كوركا نجاب دوم بجرب لشكر بنام دونت بادنياه شزاده طابخوبن منكوتم بنه لالوخان فيوغل فالحاح فطفلها دوانيا و تفاح ولأبليطه لشكرروم فريشا والأ كَمَّا رُسِينًا لِمُنكُ مُنا مِلْ لِلْهِ عَلَا لِمُنكُ مِن اللَّهِ عَلَى اللَّهُ مِن اللَّهُ عَلَى اللّلَّهُ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّ اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلَى اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلَّا اللَّهُ عَلَى اللَّهُ عَلَّى اللَّهُ عَلّى اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلَّى اللَّهُ عَلًا اللّهُ عَلَّا اللّهُ عَلَّا اللّهُ عَلَّا اللّهُ اللّهُ عَلَّا اللّهُ عَلَّا اللّهُ عَلَّا اللّهُ عَلَّا اللّهُ اللّهُ عَلَّا اللّهُ عَلَّا اللّهُ عَلَّا اللّهُ عَلَّا اللّهُ اللّهُ عَلَّا عَلَّا اللّهُ عَلَّا اللّهُ عَلَّا اللّهُ عَلَّا اللّهُ عَلَّا عَلَا بفيد البريغاعارة ادند عصنتها الفيكروند وجاوات برنيرونك النات ال ال المسينوس م سبنان بو دلرسلطان ليخا تواز بولا دجنكسان بنسيله وممللت فانتاج بنبطاى تجلفانساب درنيدى لهندائسا واستعلق علقصيت جانداذلوانجا دايج عاوست زرونفره له صنالات مهازندانان جمنا بعوس بالخالولين عاى نسيد مَرَادَه باين و دربغال دو وعسان اغازلده و محتصلور ي المناز المنت حبريبا دنساه رسبوله باين وياع من وكخدل واصلاً واصلاً ومتفقى ند احتا البنانول انفجا اوعليه المعالية المناوي المنافي المنافي المنافية الويكان المغاجار مختل المنافية ورساد با ينوعان شن بو دجون مخالور سين بطخاجا بيا تنوكر دين الميرافيغا لونكان أ سى صبق واعتقاد بال راجعة الرودر رود خانباه بلخاني وستا وشا وطان كدعانع رو مركود واينافا نكانانسنا بالسوار رسيال سرحسن بهطع أووئ لرنجت

دَرُنبِرُشْتُ وَبَهُرِيدُ وَفَتْ وَامْوَا لَهُ بَا بِهُوا يَدُوفَهُا وَلَ وَعَلَيْجُوبِ بِوَدَنَدَ بِهِ وَمَن كُورُكَا نَظُولُوا و وَوَجُوفِهِ الْ وَالْجِيرَاء وَبِغُولُ يَ يَرُونُ آمَنْ دَفِعًا قَلِي عُلِيشِ رِدُ زُوفِّ كَا يَوْدُا هُوْلُورُهُ مِا رُوْمُرِبِكُونِينَ لَهُ مَا امرا و بِوْكَالُ و يَصَوْرُ و اللّذا و وَلَجَا كَ بِنَ عَالَا كُوسُرُونُ لَهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللللّ

الربع فالمعين في الله

بالروازيغرا ديامذو بريخ نزين في المالك وعربود والله الله

شُنْ مَا وَبُوْدُ عَا زَا نَ وَرُخُوا سَا نَ بُودُ بِيا مُنْجُ نُودُ وَبِانُ شِينَ مِمَا أَفْحَا كُنْدُ الْمُولِمُ الْمُحَدِّمُ اللَّهُ الْمُحَدِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُحَدِّمُ اللَّهُ الْمُعَالِمُ الْمُحَدِّمُ اللَّهُ الْمُعَالِمُ الْمُحَدِّمُ اللَّهُ الْمُحَلِمُ الْمُحَدِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُحَدِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُحَدِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُحَدِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُحَدِّمُ اللَّهُ والرجا لي تعديد الما من بالسول الراك الما كالم الما بوروزارنيس ايروروانه سارتفير وزلولا دعاونديبا دشا وغازان رسيدوا بروزادومراغه رها كرد صديق الريكفت وازيراي سؤكن كي خورد لا يودغ فان بالمسنه بالدووتها صيمه نعي كردنا جون عاذان خان بندسرد فع دس بحرس عي كرد نوروز بالمراكعتناكر يا دناه معالمة لل المراد الوكود وسلما وسود المود وسي ما المحالة الما كور سنة اربع وسفين وسنا بربادشاهي بزين فانسكال يخت وماج بروموس كرد دجون حق بها نه ونعالى نورا اللام وزدل غانان بها دسى نوروز كاذكرا ما ود جها رم شعبان برد كوشك كه نخت كا و ارغون بود مفام لا در د و و نظوى طبه بناختا در حسام رون وعن وعند كرد و شيخ صدوالد بن ابر مرح و كله مها دن القبل كرد غازان وعهاركان دوك عسلان شاندوازانط فاردوك بايروطنا جارماوك نع بود وصدرالدين رنجان بسبك كوزارت عال الرن جردان ازند دليان بود برجن المان سون غازان روزا د بنه بجاب ريحات كرد نوروز دا بنج صرار مرد بعلاء فرستا ذامير جران وقرمتى بذوبيوستنكر يجتد طفاجا دونفدا ياختابى د بكر سؤرو زبيوستند بايرومنه زم مند نورو زهر نبر نزوف كليسا ما دا و كنيتها داخراب كردوم في الما دى وجها زه رأوس درع عف بالمزو برفتنا ورا الجرب تنابيش بورو ز الودد تدوخي فالانفسا دند سونا كاختاجي وابقي سادتاد تشرير وابحنه

سلطنت برومفرز شدطغاجا درا برؤه فيستنا دانجابن فراساناوا كاعى و د نوروز را بخلسان فرسنا د سوكاى زيشون خالفت بخ صورغداف راباك كرازا فغرسنا دنا درخرو دخرقا ن اورانكرن رسًا بند أمرًا وبابدورا توكال ذريخ روز ولمبرويج منزاد نؤرين ونوروزمخا لفتى تؤد وصدرجان اذنوروزي واسبد نسيفيناي ارنيس بادشا ومصله ف بودجيلت كردكا غدى بنشنه عزورو و زياو كواجي وأذنه يوروز منسته بود أن كون خركس اونها ذوازعضيا ب نورو زملطا نواخبن ا مُنعَلقان نوروز رَاجْرِفِن دُرسِن رَااورد فيابْرِفْت دياسًاق يمابندند د جارى لاخرسنة في ولسورون ما ير بعدازان صائليش ناب نوروز بالسري في وروخاج ولايكا كاف كالبدند با كالكونجلولت كركوركان برادر نوروزو متلغناه راباكتكا لأنظل انويناد وازبيتون خربن كا بنزنج إسان فرسناد نوزوز بقلفهموا ودفت وفاه بذانجابر د

مَدَ مِنَا فَيْنَ نَدُ وَسُولُولُوا ذُرُسُبِ بِولادِ فَيَا جُنْ فُ فِي مِتُوالِ الْوَلْ الْوَرُومِ وَالنَّهُ مَا اللّهُ عَا ذُا دُ نَد وَسُولُولُوا ذُرُسُ بِبِولادِ فَيَا جُنْ فُ فُرْسِنًا دُنْدُ فَلَا لِمُعَا دُا دُ نَد وَلَا فِي مُنْ فَا فُرْدُ وَمُ مُنْ فَا فَرُدُ وَمُ مُنْ فَا فَرَدُ وَكُولِ عَلَى فَا عَلَى فَا مُنْ فَا فَرَا مُنْ اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا فَرَدُ وَاللّهُ وَا عَلَى فَا عَلَى فَا عَلَى فَا عَلَى فَا وَلَا فَا عَلَى فَا عَلْمُ عَلَى فَا عَلَى

سيخ في الما الم

ند

الورااسرالوس في كردونا ورزيد و المردند و نامنا بران بعدل يا دنيا واسلام زسق كرفت ودسنطالم از مطلوم كونا وكرد وخواجه دسيمالدين دونما في افطيسي سوب بود ازرزكان منان بود ومولانا فطب الدني برازي بيوسته در فينتى بود ورئين خاجه رئيدالدن مي كرد وجون خذابن درخواسان بودوازامراه ورعوا وامبرعلى قريجى وهروف يكابن ارنبنان رعاكبا وخراسا نجهزت ي رسابيد ند الأدشا ومولابد كادبوا نخراسا زجاد وبرانجا فرسنا دوجنبن كوبند كدابيرسعيد الفِفاكوركا زَاكُو بايرُوبُسُخُن وَبِحُوفِال سَيْدِكُردُه بوذاورًا دويسْ بودامير حَيْن و مزما يل جون سلطان بوت المستر العرض كرد ند فونجو قبال رًا بدُست السان ال تا نِما مُحكر دندو منين عود اولجنا ي الطائر ابا مير حسين طاب تراه دا ده بور وابنا الإلها نفرينا ديس فانبن كما درم دوبلغان بزرك بود وسلطان ازت ابودوخاجه علبناه بترنزك دراول كازدلال بودكه بجب امراوخوا بترفاعات اخريدك وبيرنواب سلطان اولجنائ فاتون نونع فتح دانت خناء نست ان رتبه باف وسلطان غازا زادنا جيت ادوين في المعاد م دريه السوى به

السرسررك بودوم خواست كه بعدا زغزان الملاصيس وابرتي نشانداوز كر بنطولجه رُخُوْادُورُ مَا فِيلَعَ مُورُ مِنْ فَعِينَ مُنْ لَكُ مُنْ لِي مِعْ مِنْ لِي الْحِرْسَا وَ وَوَارُدُو وَفَتْ كُ وَ وَوَانْعِيا نَ ازبى كاددى برالما ميس فدو فالع موذكاددى برفلات ومردو دالكنتند وبالحساه الزيرك وبرس برسلطنت نيست العامل الم دردنت في الم السيود نسب اوا ذبيل برطوله من مونكا مور بن فواك بالموي ن حوى ن جازة المعان وبمراز والجنه فالأنان الراكلوب نيند الاوقال كه فصابح ناس كندوالفر كل سُركيفا مؤرا باخودارد البخت فيا ندامبرعل فوتجي را ازان كنوب وافي كردانيد ندونسط لظا نصال الفي المان الما درخانيخ ديكنتن وبامراد مورغرا والتكرج ودبريست ووزيالهالت ى داد نامضا فى كنسلطان مجال مواد برقطاند ند به بيت الدوعف دفت تنولا بدورا رفيت باورديا كافعها نبرتد وسلطان ازخوا سأن بالمذور تحت بسين فيها نوا عدل بادات دوج دی ای س دوازده ما ك ودوماه ونم بود لقب اوغيا تالينا والذن مجمحزا بنا اولجابنو و سلطان اوراسس المود بابرندونسطام وطيفور وابوسعيد اوللسكان الماشاه ورطفوليت كارم بوسند ويوسفيلاوم نوجود امليم در سب

ايس تودوقو بخياساق رسايدند درسي ومولانا قط الدين شيرازي وفان بافت دورسنبه دفع عاسور بودوخوا حديثالون فرب نام دا سن عض ويبوسنه ملازم مي بود وسلطان عزود لائ شام كردد وبرجه دونت حادكرد نبذو بولادفيا ذا الجابي كمزان ومراحب كرد و علاماندامدوسفالدون ه ه سن العدالدين ساوجي رابانها بالدني نبادكت ويحي سرو اماسنرى وداورتا ، بفنال ورد تدر محول بغدا دو وارت الم المنالة بن الماسنرى وداورتا ، بفنال ورد تدر محول بغدا حوار تعالم بنالة بن وخواجه ناج الدين علينا م نفويض رفت عاحكام رسيا ومطالعة رفت السف علامً عردوبرانجا بودة است اول سلطبيب دو فرعلساه نرفاني سوزي ارحبندساك كونيد كوسلطان فيستان مويف بكاؤباد كونيد كونيد كوسلطان فيستان مويف بكاؤباد كونيد كونيد كوسلطان فيستان مويف بكاؤباد كونيد كو امي بود ولايت عَوْرولنكر مرنب سلطان اولجا يؤوا ولجناى لطان وهُ و الْمِادُرُونُ وَاصْرُونِ اللَّهِ سَلْطَنْتُ مِنَا إِنَا نَصْرِكُ بُودُكُوسِلْطَا مُلْالِمُ إِلَّهُ الْمُؤْرِكُ تُ واد الوسعيد واد زحصات اسرسونج بن يخ بود الله

بن روز بنكا درف عارضه بروی سنولی دروز بخشیه سلخ دمطان سند وفات يافت مدنعم في وهنائ الد ونهاه بود امير محود برز وقان حَنْرُوافَافِ الْمُ حَرِبْنِي الْبَعْتُصَلْدُودُهُ وَسَرِّ بِحُرْجُعُهُ مُلْخِياً مَ بالاند برعالم حكم لأندوا ولحاء فتلخ دختر سلطان غازان راباؤداد ندخط

خبر آبا بو سعيد من يلحينكا مبردر عقب في بسنا دنا ارد د بند بكندا نبد ندا بعدالات مكاف الزك كنت دو و فرا باغ اواك كال شكر أند و كونه فره فريا كن مكاف فرسندا كيرخوا زنج ما ما فرح بكرخا فرا بقوسه بلاع خاه داشت كم برليغ نا ه دشكا و لا مكاف الوراج و جهد بكر بكر فرا بقوسه بلاع كالم بالمؤلفة كالمؤلفة كالم

بل

عَلَى وَعَنَا وَسَلِطَانَ ابوسميل المُوالِي الرَّوْ الْنَالُولُولِي الْمُوالَّالُولُ لَا اللَّهُ اللّلَّاللَّهُ اللَّهُ اللَّاللَّهُ اللَّهُ الللَّهُ مسمم كرفتندوبيا وردند وشخ على الريخين وادربين كالكنتندايرخين وقريش ووفا داد ترمنا سروسنكا سيسرا زبلاس كمفين سلطان غازان بودند ارس وبقاق المسلول المنفا يوسف بكا دا در سلطا بنه بيا ساف بها بند ند e level me sing in some بعنازان و ن ابوسمنيد لوجل و دخر انح نسمله مملك عزو كرون و عزم ان كرد كوانبقام ازبكان كنابت كرخ كردورو كانتروان بالدوازانجا لتكريرون الردنبي امراازدربن الجناواب مركبرفنت لا فاسرخوبان بالسرانح وادراه كجسنا ن دودون اربكخبردا دشدانجا يخود بنهيت شدوان فرنة فرك د ومدنج المخابودند بازمراج كردندجوبا نبرمه عالمستولى شدروم بمورناش دادخراسان اميرحسين دلست انجاسوفي شددر سن صروف الورا بيئريزاورد تعسس المانجا فيهنا دشيخ بحود رابكه بنا نوسناد وخواجه وسيدوا درسريز بالبيرش خواجه الرمت منهد كرد كاج دلفند وخاسانة

الربع في شرويها مر

وَكُونَهُ مِنْ الْمُعَالِمُ وَمُولاً مِنْ الْمُوزِادِتُ سَوَادَوْ الْمُعَادِلُودَا وَالْمُعَادُلُودُ الْمُعَالِمُ وَرَبِهِ لَمُعَالِمُ وَالْمُعَادُلُولُ الْمُعَالِمُ وَالْمُعَادُولُ الْمُعَالِمُ وَالْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ اللّهُ الللّهُ اللّهُ اللّ

ادرفراباع بودمج موع ادربيان وموقان واران وسروان عكم اوبو دا بلحفانا إَجَانِهِ خَلِا كَي رَا وَادْ بَكُهُ الْمُ يَا مُدُوا الْجِلِ الْرَبِي خَالَ يَنْزِيا الْوَصْفِي كُنْتَ بِنِفَا دُوارِدُو المندوجناج وظابف باشد نكذا رندو بازمراجت كردندامير خوبانا بتانزااداه مسكمان براه كرد واوازرا وسنتى بين انبعاغ امدخون لجيان برسيدند اسرجوبا نوادو قرابا ع ديد تدنام اساس في الفرن حكرده مخياوردند و العجبالماندوجونا بخبيفان رسيلامان حفادالوس برؤمقة سدونام اود جها ديرليخ درا ملحظا كوجنتا كود شيقفا و وإيران رفين وازانجا كفنه سد المدمجوع لنكركردون بردات باقوشق ونوابح وزوامرا افكرنج وديرانخاله كنيدوا عبردس خواجه دواد دوبرعه عالم حكم ي اندو بون حركا إيازوا إحس وَهُ وَلَتْ زَا وَبَالِ حَالَ بِرُودِيكُ كُونَ مُنْدُوكًا وِالْوَفْصَا فِيكِرِفِتْ إِذَاتُمُ لَمِنْ جُود بنا را بقا ئيست الطانيست وويتي جُونعَتَ رَازُوا لِي صَسْتَحْرُولِيْنِيْتِ سَلَطًا تِ على الماء الورق وكفيتكا وخواتون وخواجه لولوبا أمراء كورص بودند بالكا مرروست هي أجد كردند واو در قلعه سلطانيه بود

إوردى وتمسر للدن البرغو ستدبرها فالدن يناء موك خلاص فأفت جؤبانيا وا

1 Parous Will

جنابخ بريخوان رست المناكليسية المياوه بيامد وسلطان ابوسعيلا د لطاندلنگریج کی کرد دولتاه بسرالعود دکردستا ف بو د بسلطان وسی در کارانوا فوان عليه بخياله البريون المجرون وسير لوسلطان على يد ت الهدات كم منز المناف الكونا و الكان المناف بنا دجن بالداز زف كركامل المالي المنتجزة ويوسن الجرك خاجه على أذ والوازو بجنت الميرجوما بجالها نفراه الدودوي المان المرحوما بجالها نفراها كالمنافق كردودوي المان المراه المنافق الموادي الميرجوما بجالها نفراها المنافق الموادي الميرجوما بجالها نفراها المنافق الم إنا دُ عَلَمًا نَا وَعِنَا مِنْ وَالْمَا فِي الْمَا فِي الْمُعِنَا فِي وَالْمَا فِي الْمُوالِي وَعِنْ وَعِنْ ا الغرساد كونينام رج بانوا كارسكل مذبا فرزمان وتوكران حندكه باا وبودند بر جسمان نسين ويكرنها دندنا بسهر ما زندان رسيد تدانا القاف الردندكونجا برجران وندبير علانا طلبن حسوكان المورد وعجبل تعدرا و النوروزي كانبدكه كردخون نوزوزالنج المزورد بوزوزرا نكرون وبسار بالما ويستلين اورفتن صلحت بنين أمير حوبا وكفت اورا بامز عهدا متوسولنه وطريق منادى الذنائ الوي المرون على مالحة سادر دامير ما وسناية

ولتاى وفرانك بفلعه مواة رفت طلا وللبزاميا تراسيد وخالزازر إس المسلطان مواورا مجنوس كرذ المطان ابوسعبد ونبور دا نفيسنا دربيجاان المرانب الدواوراس الورد وعون احوالجوبانان باجرامدوكونيدان زېرزاامېرجربان كنت دران وقت كه خبرد مېښې دوردسېد وملى برابوسعب مستغبل سنداما وتساولوس كواميرناج الدولة وللولدين انوسروان عهدين حسنطاب صوا مَعْتَرُسُلُ لَهِ مِنْ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ خواجه رئيب وعلاله بن عمر لأند وملق الخذوم جهانيا ن ومحدوم انها الم المراب المانية المراب المانية المراب المانية المراب المانية المراب ا خراسان باد بطفاى وارندوعلالد وعلالد وعدا باأويو بسنا دندره والعجا الرورعل الما و وا و تدويفراد و الأعلى الما والمناح الما الما والمناح و بن منافشا ودا دند دربند باقتح وإدند دبار بگر بروارسابق برسونا ی فت سند عالم الا وان ولشكر مرتب ومردم بطرب وعين مشغول مي ودندا دريجان ببن الإدى ساع بود وخائل ي كفنند سعب إلى المطان بوسيد سعيس كن المخاليا بنك دا داري المان ال وسلطان الا بالصلف لوعرفامي بود وشغرنيزي كهنت ابن ونيا الناوات ارسيل الموذج ذكري رود الزان بالخلائ المناهيم دادن البنادي ع دين في بكري الدرا

البن فالخ دادند ومحتبر كاسع ول كردند سلطنت اذان ابوسعبد والمارت النائداميراج المنوالدين تنبخ حسن بودغيا تالدن عم يشبلخيان برعزاج سل سنولى شائع بودكه بجموع خاؤعفال درست اؤبود يأ وغوى و ديوانى غالوناجيلا فَيَا الْ رُدُولُوبُودُ وَدُرُ بَهُولِ سَنْ كُمُ التي وليش مع الم بان سلطان عاميرها حيا فواف متى اناختنا له المثلاث الونولاد الخادة والخارية الجران عوين الدوص الوساه كرده الما يوه وكالواعل مبنادان فيندوا

عَانِي رَجِينَا نَ رَوْدَامِيرِ بِنَانِجًا بِ رَفْ وَسُورِ عَانْ رَفْرِ بَاعَ بِوَدَكُورُ كِعَلَى الْحَالِيَةِ الْمُؤْمِدِ الْحَالِي الْمُؤْمِدِ الْمُؤْمِدُ الْمُؤْمِ الْمُؤْمِدُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِدُ الْمُؤْمِ لِلْمُؤْمِ الْمُؤْمِ الْم اسرناع الدنا ولدين في حسن في وخد من في المنا والدين المنا والدينا والدين المنا والمنا والدين المنا والمنا والمنا والدين المنا والمنا والدين المنا والمنا والدين المنا والدين المنا والمنا والدين المنا والدين المنا والمنا والدين المنا والمنا والدين المنا والدين المنا والمنا والدين المنا والمنا والمنا والمنا والمنا والمنا والمنا والدين المنا والدين المنا والمنا والمنا والمنا والمنا والمنا والمنا والمنا والمنا والدين المنا والمنا ُن المرازان المراج للمن شخصتن الما الودوامرادكود اردوبود ندسب يقتب غيا كالتزيج وإينا في الما فرى سكالمه ندا سرناده محسود السن فلغ وسلطانسا و شرو ووجرسا وليخو وارتبا ومحورسا وليخو وعجميلن كاروزمنفو سلانلارسلطانيد بردرانوان رفتناحاسنادكمان دُوكُسْ فَاوَرْدُومَا فَرِبْكُسِ نَافِيسِاسْ لَنْدُوسِلِي سُوْد ند وزبردزبافت بامسافربس عادشا داند وزيفت امراء دريا دشاه رفتند الماس خود بطوراور دند واندون فيسا دند كوما بنكان سلطا ينهاما دشا مَا رَا يَا سَيَا رَدُ سَلِطًا نَ دُرُخَتِ مِرَفَ الْمُؤْرِدُونُ وَلَوْدُ نَدُ خَاضِ كُرُدُ وَ وَ بادنيا وجون د بناب عليه كانورزوي بكرنها د المه صفرا دستكرردند ببرى لطان اورد نعر كل را نقلعه و نها الدي التراسين المان الم رفت امترابع فيها دوخون اوزا ارسلطان درخواسف برونجن بدفا أميروم رفيَّ بعدازان وستكران سيكورياد شاه بغيرون المجتمعة على المناد و دياريل اله كالنون بالنون في المان و ال

إنام بناج بنا خراميرا وكرنج وارتوقت وبن القووسورغان وغيا ثل تدبح انفاق كرذند إِن از فَرُزنُوانِ مِعُولاً كُونِهَا دُنِ مُعَالِمَ فَيُودارِباً كُونِ والسَّا وردُنْ ويُرتَّ فَعَالَمْ الْمُؤد سَ مَا رُود جون رَحِت نَا مَاء كِه سَلِطَان سَعِيلِ الْحَادِ وَ وَلَا مِنْ وَالْحَادِ وَ الْحَادِ وَالْحَادِ وَلْحَادِ وَالْحَادِ و در والما برون اور دجا ساووسيا سعنا المن المنابين وسلطان من و ولهن ويرليخ سلطان ال البوسعيان كم عرض عرف في المناف عي المناف الموسعيان الموس عرض كردندى كهند بازكارى كردنه لي ورئيسا ددانها فالهانام الحجه بودعي كرى وأد وهر دبه الآول سند مزكور بغياد خاتون ذاخير الردند وسبب ان بودكها از بر ان المان الرد وجون والعِنه تبلطان إنوسعيد بكيت فيجاف رئسيا زنبكا نحرس فوتى المبد وبازعزم إران عكرده أزدر نبذ بكرار كالمدوار بإخان بزلت كراب الب ردونا المه كليكر فرف وأمن ندوج ندروز حالي كرد ند سيروان ك بالأن بودوعلف بودكه غليطينا نراكفناف باشع مجا لغنورندا زنبك فان ركاد

كنت اليان بركوه بروا ن وفتد وباز بارخاه سوسند ودرواباغ سائن ودرمتصف رجيع مودناه المجورا باساق رسائيل ند كومرد يحيل بودويا غانالدن عمري سكالبراب وزارت وساطئ براد دحاله ارباخان ادرد ه آورده بودندو غوناربا برنخت منسب سلما ن بهادروا بحض المسرناج الدين المنيخ حسن طابعنوا ه فريسنا د ونام او باميرى الوس طلا يامرا دربرليغ تجديد كر د ولفنا واصل است و ديكر فرغ على وخود او ملك عضبوط نسود و خفها و بسيا د فهنا دوعل انا و در بغدا د بو دعصا فاغا دو تكى را يُنالكرد موسى ما زفر زنا ب الميدور لحن فيناند وخطبه وسركه در بغداد بنام اؤكرد و باميرناج للمزينج حسن البح في الما ديم وبا دشاه من بناي لوست الرفضي الشداؤسا يوان ترور بالسا ودرجها درم مربضان سنه ۲۹۸ روزجها رسنه مساف رفت سان على شاه وازباخان دركنا رجفانوبالركا تفت السرمزاره بو دكم بحرع لنظر إران مراوان براوان ب جون برابراسنا دندامرا وكه سلطان ابوسه يلحبوس كرده بودوار بارها يبله قه بسوى على بناه كرديد ندهو نع مؤد اين فيلغ وسلطان م پكروزواوكر بخ إيسًا ددرجا يحود ميم كونس فكردارً بإخون أن بذيد بنيت شدوعلى اشاه ظفن بافن ولسكر وعقب براند وغارت بسيار كم فيتد ويا وشاهي مروم عن سلوغيات محراً إبرادرزاده السرسلطان وجالجين بها دروما زوف نوريج ديستكيركرد ندنياسا رسانيدناودران زمان كدغيا الدن مجتر رابين على شاه بردند على إسافيا مرد

مي نشنك بعيادًا وعلى باشاه لفت حاج عنى دوا باشك له ابوسعيد ازدنيا نفالرد يو ارًا رَارِعَا مَا يَعْ مِي مِنْ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ وَيُعَالِزًا نَ مِنْ مَا هَ لَنْ فَ كَنُونِ نَفِيهَ الدِي كُفْتَ اجْتَبَارِمِ حِنْكَانَ بُود كِه أَنُوسُو لِمُ قَنْ لِحِنَا تَ بُورِلِعِالِانَانَ اختيا وازدنت بكذرفت كواربا بنغ كالبفائع كردوكلا عدنين وانعطامل الماض بود لفنا يجنده عرجا يا نكلانت ازدرع واصطل ددوا باشد له خلاص با مبع النِّفات الرد نظريع إلى شاه كردوكفت سوسي بنكل ميرداد موفقها وكردكويس ان سو كليفنج بكي لأربكي ترجيح فينت أول الكيرية مقام سا كنه لانتقاله الخيرال الو ردد كني و معدوكا و كذ الله العبادت بسرين دوم الله يامرا با دران المرا المنتفل ودفت لي البحران وجلادت وكهايت وكهايت البرشام حؤد بيني سيم المؤدر ولدان الكذار على بالفاه سري بين المائخت أمرا اورا در دبودند وسرون بزدند و سيدند 北道道多多 ر از و دجی جاک کانیا وفت النك كاختران امرو المار مورجو عنه الله سروفيان كنيد اور آه و فظ درسورنا ل العنا اللعا ف الدالم المعنين هوادسن هلاكسان له وزوی ندان بردگی دا JUN JUNIOU كروفي دردول وشادكا بى الاه ادسهمرومى ورود ند

دلوخ دجودانجنان محوكشند كوكون خودان قوم مركز بنود ند علانا وموى خان خراوجان آمدندو مملك فروكوفيت واربا واحرسلطانيه بكرونت و ويا وردند بدست مجماب رمحود شا ولنجو دادند نا بقضائ خون برر بكشت وعا كم اكاح د بكركوفت وجوان فوع د بكر شد والله علم ه الم

المؤجرة المرسك وعزم إبران كردند وبأ ويخت وعلى ابناه وموس خاوبرا درس المجرب كواوكر بخوا رطوفتاه ومحسفود ايسز فتلغ وسلطانتا ه بنكر دوزاز بزيز افصدالها ف كدندو در فرادره بهم دسيد ندوما ف دا دندا دبر سوام را الله المنهج حسن درفلت إسنا دمتمنه حاج طفاء بود ومبسرة سورغان وازبسوا الحاجي على شاه بارستا دمعًا بُله ما جه طفاى و دنعلب و ويفلن موسى الدور إلىمنه مفابل سورغا فاوكرنج باستاد وخباعظ بمنكرد ندحاج طغاى داغلياما إنبكست وسورعا نزااوكرنج نبيكت اببرسيخ حسز فالمسرا يلكان وفراحس و المنبخ عجى مولا بددر بيش فود ندحسم له اوزد ندموس خان انبكسنندودوي رفت كدواور النوري كردندو كاج وطفا براك كروقته بود حود تا نواول ائراجت كردوسورغان نزباز كرديداوكرنج زانبكت ودرعفت رفتنعلانا دست كبركردند والمبرور ويئت وفرود المنطل بالثاء وابيا وزدند ويناسا وتساند ند خه صن الدند وركا بعما يون در نبر يزنول كرد

ريدوبا نواع سوبرغال منه كنشند مكرم حواجه كه اورا بقصاصل مرستقواجه كنتند وامبران رمسان تربريز بوداوكر فج واميرزاده محد مودروى كردان ا حاج طفاى بديا ربكر دفئ أمير سورغا ف بقل باع دفت حاج طوغا تل بغلاد دفت يافي حرام المبرقراحس اويرت رفت وفت وكان وكاروكا وظاعج منه شده بود المصافح و ندبر كنا و السوله بسر نفط است فراحس نعجي الود سرازا كودرك والعظيالين بروسوند ندجنك كرد شكت مندوس وروس وادرس وادرمان ب تكستند واوبري المجفانوبيا مداوير ن بغراد رفت عاج طوغا نكولفرن بانا باليا شاف كردند بنكسته شال ند شكسته هر دوراد سنكرك د ندونكستند با زعلبه بر السّان حبسم سلادر خراسان سنع على أرامير على وسّع طفا يمو دكونرا بري نظالد لله وحظيه نام اوكرة وفصركر فنزتخت إيران كردوو وارت اوراعلا المرزع واست اولرنج باوبيوست ومحود استرفيلغ باؤبران إيشانرا منفق كردا نبدند نابه بيؤنت واميرناج الدبس حسن ارموفا نصوحيد السان شدر سورلوف فرسيد ند وطاج طفا كازديا ربكرا لشكرخود بيامدومصاف كردند دردي فين سنة Vigitie en en وبرت وسبخ على تكسنه سك تدبعضى بحاب بهزاد وبعضى بحابي خراسان فيتندولتكذر عقب السان برفت عروق وقبه بغاريد ندموس خانوا فراحسن حسن كرديا وزدوساك رسيباوكرنج ومحود راهردونكر فنندوباز دلستنديجهم كالاحرم اوفعلغ ملاحترانا و

إن ارعون اقا نامت سلطنت واما وتب إبران زميز باميزياج للدن يت حسطاب اسواه مستقار شدد بار بكر كاج طفاى ح أذوار تنا در روم بجرب ي ودجونا سر عازم مخت شداورًا نبياب كناشئه بؤد مجنان روم برومفى دلست مور اودون البخوان عاجي يرداد سرا كجا زدر قراباغ نا بدركة سنان أيسوعان دا دسروان و تومان فرا ول سَيْخ جونان دا د بسرافني موغان وهزان باروم إليوسفتا وخوس خود دادخراسا فاذدرزي وفرون كآب امونيان فحولالد دا دُمِي فارس وسيراز را بسعود شاه بن محودشا ه ليفودا دود رمان روزيون الموبراد وتر كان الجا بود وزادا إمال يفقير كوك ردونوما نعبادك برادد بيكا نقور كاجى مزه داد تؤما نه بطان ولوكو جل شيخ على ادبين في مولا بدبغدا دواورات بفين حسن وادوجون لخارف دخرجه بالرادر على اسًا و رَاكِه بَادِسًا وَ زَادَه بُودُ بَعُولُ سَبُ وَمُرْسِبُ اوْبِينَجُهِ اعْلَادِسَيدُ وَنَاعِ لا وَ درجهان منسل وأن رئيسان درموفان رفت ع دربدى بنه ساكن شدويور نوكرون درسند السو ولمان ق معا م سانطعنا بتموروار غونت أه بالشخ عمم ولايد واور المنكر فنا دوبسر دستكير كردننا ميرعل واميرعم وبعت لاوردندج وتجنزبا ردورسيد اميرخوان بهامان سال عانم آنطف کرد دوفصاص کناشیخ حسن نخورا س كانواد كاندرروم بود ندر وقلعك فرة حصا دواد تنابا ايشان ي كالبيخواست كما اردوا بنا ذا نرسيه كردو بنيا د فينه نهادو دروس معلاا بيلاد قن ا

من المالوكرما وجرف بودو توزنا ش المرد وكفت بدوم الست كه درمع بزنا و خلاص يافت آمد دولتخوا تون وكلتورميس خانون ذاكه ذن بدري اود مردورًا بأودا دواير الدارة دراطل ف المان الماد و الحال المان المادردول المان المان المادردول المان المادردول المان المان المادردول المان المادردول المان الم بااور دوونهستا دوازنا فيورناش او ذكالم حواست وركاني الرسي وعواني دانتن ازاط اف جوانب بر وجسموى امن وامب الله حسن الونيال الكريه سورعانه حاجى طفائ فيورد الله كالمناه وتعنكي ترييب سينت المات المات المات النات بهروسيدنال ومصاف دادنال مرميسه اميهاج طفاى ووجابى . ا والمحان رايتان ونال وممنه والمنافراية كذن ود ومبين عبوسفلو بين يالنك انتكران وشيخ على بانومان عهان والراع نبرجى ويوسفت كا ماليلها د و ر وانكوت المعكوري مؤداني الله المعان و مرابعا ز د بنالها ز البكت بولت كامناف الانه ملا منظل الدر بيجان افتادواذا أن الودنا امروزك ورأيات منموز وكيترما بيرنسلطان فطرسينا اعظ موالساء والبين خلسالله ملا ودولته ويزي داماعرون لاخت نبينع ما سابيتي مؤسب بند واصراد للله كالجعث كرد وبنور المن وُجن دو و زمنوارى بنسب مخت كانزاوه مراخ المايي ويخ النازي المناه القالود

طعنا يموروارغونناه مم فيهنا دندكواكراميرا شادت في للجنون عني المختف عني المعالية الم

جزن بها دشاعة ولشكرته وسيران و و و و و و و و و و المان بود لولشكرة م وَنَالِينَ حَسْرَ يُورِنَا شَ عَلَيُوبُ فَرَسْنَا وَبِيسْ الْهِيرِلُهُ مَا هُهُ بِنَدِكًا يُم وَسَلَطًا نَ المطي سيام مسين وخويس ساست وطغايمو رويكا نه در فلكت وردن ي المسلحة بنسب وما برفعا ف عهد وسوكنديم كورفته لسن ما دامس كرداندجون الميرزابا خراسانيا ن اتجا دي ميش نبود شيل دوراكون وعلالصناح بويانيا ن السرامدوسيتكنها باوردو خدود به وزند وخون المبرما عاى يحجرد كه

لة والدين سيخ مس طاب عنواه و خرنا بنا ند سنا وان احت عاج رطفاى المبرقية الأوبود كونعي النابدكولين بنائ بنزالنه برُسُرَيْعَ حَسَنِ مُؤْرِنًا مَنْ عَجُوبانِيا وَ وَمِا فَنَهُ بُودُ نَدَكُوا فِعَالِلِيثًا نَ وَلالت بُو كُنْرَتُ وَظُفْحُ الْمَدُودُ مِنَا وَرَبِي يُودُ مِنْ وَبِلْكُ بِغِلاً وَرَسِلْنَا وَرَبِ La felier em en la sol وعري تكرد تد وازجراب مراحت افتأ دامير سفلاد رفت حاج طفال إميا نبران بازكت وجوانان آن اجيت الناطاح دنها دندازمراغدنا ملطان وال مجيسوع نواجي خران كردنا عالى ناسل لنكر سنزجا بن نا مدفظ دوادوان وعراوالفادسع حس تورتاش ورسر بزامار سورعان بجاب ري رفت وبالميحسن مؤرنا ترعيسان أغازكر دوبخل سان وسنا دوطفا بتوزا دعون يكرز سنف غلون برادرس فارزنا فالمالة وكاجي موه وفرانيان بوفتنا فالذن فالمالة عَ دُرنِها لـ اعلم سُورِعا ن وخراسات را بشكستنه وسُرُحسر عَوْرنا مَنْ إق دراختن بردوما جهائ عافلوقتى فاقت شدند كهنزد كريساع نود كاج طفائ كجن أن اجت بفارند فعني في الوزد فلودر التي واليعيزم بعام ياع باسى ناجو بان را بفاراع فرسنا دويت حسن بورناس فرنا وعارتها و وارئاما نهونادى يزادريحا فالناخت سورغا فاذى لأذد وسلطا فيه الكرشيخ فنهورنان تعليشاه كانفهتا دبرسالت كابيط وتزوت نام نوكر ولست بلحند سواؤد وعفت

いではいいい الماس ازراد را نفرا ركردند بيفلا درنست اسرو اوانسا ديدند مُنا أَعَا بُود نددا ن مُوضع معدلت والمِماف بود محل الردند بكر محند الم وكانس سراز رفت المسعود سا ما اينا زيكة سن الدير حسين النيرازم فادّند اسلطا بنه با مد مروار بديسيا دد است كاخرد يا ورد تا بشخ حسن بورنان دهدولنكرنساند مراحب كندخون رئيسا ورائكريت وانه كسنانده ازجندروز برادوملاك كردؤباغ باست سفودتاه وادرفا دسريفتل وردوبنه غارتك روج ن ان ان ان الها المره كرد ند بروغله اورد ندوانه مرون والدندوابواعق ومحصوتا ماسع برادر كالم فزوكرفت شخص فوزاش المان خانوا باعبرك بابانجا رويع عنوب المجنكل رتنا برؤ فرفي كا دنزد برسول مفاف كردند لتكرو ومنزم سكاونا بافوسون حود ايسنا ده بودلشكر شلما زبغا وتصعول شد ارتنا ارجا بجنسد و حُله كرد سلها نزانبكست وانها دير در اديج واديمين وسيعا ... بودوم مردنها المائيان ترسياوش بادان فرستا ده بود تاريعت الماد بدي با دندو فل محردند و في حكر دند و ف جبش بي ونجاق درجاله اوبو دوشي باسخ ابلامبر مزائ فغاو اور ادر خرم خفتيان بودملال كرد ندود و شهريها أن ند ندعل الصباح دوسها ن كو نوکر شخ حسن كو جرابود

وسن

ارتهاد

دُر سَهُ وَاللَّهُ سَلَّ مِن مُورُولًا لِمُنْ آورُ ذَلك وَلَيْ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهُ اللَّ وجوا مروكا رسلها فهان رتي كريت وعزم قالها ع كرد مل المنا فاعنا سي منفق شَيْ بُودُ لَا وَعَا رَمِ سَيْرازكُنْ مُ نَا حِما وكُنْ نَاعِ إِمَا وَعَلُوكُ الْمِعُودِ وَيَعْ الْمُودِ وَلَا ا برفت وابزوا فعه بنيسان رساندم اجت كردندوسير بزارية عدد الدودند بره في كسرك كالم و تدخل المنا و كالمنا أن ينوست على بادرا ز غلامان عوزناش بودخكوم فخوان داست وغليه تام داست مضاربنا عليها رنودواوباش كو دلادرسان بودند بناينا ن ي وسنندست عندي براورد ندنسلها فخان عاجى مره وبرطبل برسال برسال فها دواسارا دعوت كرد بجائ برادرم دورا بكي فتندا ما يتريز الينا نكار بداغا ذكرد ند اليّا فا ونهر سُرون وفت في بريزيان لوجه با غا فا ورخت بلنواند ندفا بحد انداختند كا وووز حبال نودعا ويت شرزا بكافتند فنال وغادت بنادنها ذند 16 1 . 1 1 100 10 1 1 200 V. 10 100 100 100 Ciac 11:00 بين الدكر السيكوند واللغا عازم روم كستناعط في مورعان يروز آماع بودوما له فسيا دُومان علمه بوذ باخر دبدرا ورد وانجا بهزير سوسند ز خاصه عاد الدين براوى زاكه مستوفى وضاحب اوك بودوخوال دنوا متال وردندسلها فهان با وجان المعالسيل و كانسول بالمعان

ولتكراس كردعا زمرس نرشد سورعا نرامجال مفاومت بنود بهزيت سعالاني و فينادومها ف دا دند مه سورغا نانيسته المان الم من الم من ون الم من ون الم من ون من و من الم من الم من و من الم من ا وحسبن ابنعائ كالمراش وسنند على استرف كل الالباركلها نبها وردوبرعن إنا تدودارا نخطب مبام اوكرد انو شروان بعنبرا ذيزنام ديكما ورا فجودى بنود مجوز عزع در فقض بے دلت وازا کیاعزم بنریز کرد امیرسعبل احجت البغدادكرده بودكه دريزبغع منا فخرادي ديداوم ضاجبدولت بودوهم

سنزده سا سب بؤد وياغى باستى الكرفت ودرخفيه هالاكردو بي ادى در ملارد و المراب و قالم در ملارد و ملاد و المراب و قالم در ملارد و ملاد و المراب و قالم در ملاد و ملاد و المراب و قالم در ملاد و منظماً و المراب و قالم در منظماً و المراب و قالم در منظماً و المراب و قالم و المراب و قالم و المراب و قالم و المراب و ا

ف واربعن و سمعا به

ابرميث ، بَدِيادِ بَكُرونَ وَمَا وَمَنَ بُودِ بِالْدَافَ نِنْزِئِيا مَدُ وَسُودِ عَالَ وَمَعُولِ اللهُ فَا مَدُ وَسُودُ اللهُ وَمُعُلَمُ وَ اللهُ اللهُ مَا مَدُ مِنْ اللهُ ا

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عَلَىٰ اللهُ اللهُ المَا وَهُ وَ الْمُورُمُ بَعَدَى عِي سَبَانُدُ وَخُرْنِيْهُ مِ النَّالَاتُ وَالْعَالُولِا وَ عَلَىٰ الْمُورُا اللهُ وَلَا اللهُ وَلَا اللهُ الل

نان واربعيزوسيعا م

من كرسنان رسيدوان ناحيث صديكذشت انجازول كردومكرانستريا عبنوع لفكر سفيلاد فرستا دبرفتند و دربيش شيخ دكران فرو دامد ندوم و بردربغدادمي رفتند وخرب ي كردند وبازي كرديد ندلطيف ابجا بخرري دو د اذبركشيركان مكليان وويخواني نوداميراحما يوداجي دران لينكربور وبااوسخن بود بركا وشط دفتند وازان سوك بازبها وبغلاد بوزند بالدبخر الات وكفت بكاذا ن وي آب كفف ا فطالمان ا در بيجا ن مؤن بهنت آباد بشكا الناسيم وانجاامر بم ايز بغيل وخرا براابا دان كرده انم ننست ما انما خوم خواصيد الديم اغاز كرد درجاب وكفت كا در رؤم بودي وخراب يوكرد تم شيد يم كوا دريك المادان كرده الدامذم وشأكا بيرون كردنم وآن بفعه والخراب كردنم باذامدنم الما وابرون كينه وابر ناحيت وابزخراب كينه درين بودند كوبخ سوادجهول مرون آمان و المحين غلام على انترف بود رشرابينا ده بود بروزد ندواور الزيت كردندولوله دُرلت كرافنا دوازدربغراد دو بكربزها دندلت كربغلاد و وجاله برون امد ندوعنني نيا رنكرفت دومرد مبيكا نه بود ندونا بسنان كرم راه في وانستندوا ب عن الفتندين والنشاكه لالشندوان برج اوليااذ ش ظللان خلاف ما فت ومكل مرف باز نبير بزامد وصده فالدكرك كرسنه كالدراوي

وازان انداخت مهم ميخولسندي كردندم ردم بجان المنه فه والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت مهم والمان انداخت والمان انداخت والمان انداخت والمان انداخت والمان انداخت والمان انداخت والمان انداخت والمان انداخت والمان انداخت والمان انداخت والمان انداخت والمان انداخت والمان انداخت و المان اندا بعضى بجبلان دفتناده برخي بتبروان ورسب فيخاف دفتنا حنا رفتند بروم وسام ولفال د براكنه شدند دران رفينا نطاجي سمانا يسرس مركسيات بوديفتال وردورفراباع اران ودر فسع وارتعنوس معا بر خواجه بيرورنل بوكت م بود بقتال ورد در نبر بز مال وافرد لسف عه بخوانه بردند سِمانان درقرا باغ عبدا لحج سقام كالكفت كوينه سيمانان ديار درسيدنقددان غيارسرخ وجوه واجناس ممه بخزانه بردندسهاران سوسته این بو دازان بر عزم فارس و غراق کود در تنیل زایواسی نظورتا بود و دورکرما نجم بن عظفی انشار سوسته کرما نازلنت کرشیران در زوجت ب بودمنوا ترجم يزدى كالمارف وستاذوالبا سراست وكردكه بيرازازباي ميرفكيا سرفاكيا سرفاليا والجيها وي المن المحالة المن المحالة المن المودواونزكانا وم ينها وي بي بي بي بي اله داورا عقام فيهنا د باصفان ود د خودنيز درعفب برفت واصفها نواحضا وارد دواصفها فالمبري الدن يجراو د ومنرميران مردانه بايستاد ندو و نبيلاه كابيترى د نبود و سياه بهادر و عميناه جاندارواد رخند فيكنتند بسيارم دم سقط شدم الدكام لهندنو كردوبتبريزامديكى والمحرفيت فبحوالقا يهمقاع اوى كردوازا نجابوقا ن دفت

中的一句诗意识出

من وترين والم

ما ورجب السرمعيد فوكا ف اعظم اج الدنياء ولدين في حسن بها لمرها خوا منه و واقع بالمنها خوا منه والمنه و واقع بالمنه و واقع منه و واقع بالمنه و

خلراً مَنْ مَكُنُ بِيوَنَتُ مِنْ بُران مِي دَائِت كِه ادريها مُزَازِظُ لُولُهُ وَمُعْدِى خَلَامِكُنُونُ وَعَلَى مُعَدِكُ مُؤْدُونُ وَوَدُوسُ فَا وَعَلَى مُعَدِكُ مُولُونُ وَوَدُوسُ فَا وَعَلَى مُعَدِكُ مُولُونُ وَوَدُوسُ فَا وَعَلَى مُعَدِكُ مُولُونُ وَدُودُ وَرُسُ فَ وَعَلَى مُعَدِكُ مُولُونُ وَوَدُوسُ فَا وَعَلَى مُعَدِكُ مُولُونُ وَوَدُوسُ فَا وَعَلَى مُعَدِكُ مُولُونُ وَوَدُوسُ فَا وَعَلَى مُعَدِكُ مُولُونُ وَوَدُوسُ فَا وَعَلَى مُعَدِكُ مُولُونُ وَوَدُوسُ فَا وَعَلَى مُعَدِكُ مُولُونُ وَوَدُوسُ فَا وَعَلَى مُعَدِكُ مُولُونُ وَدُولُونُ وَاللَّهِ مُؤْلُونُ وَاللَّهُ مُعْدِلُ مُؤْلِقُ وَاللَّهِ مُؤْلِدُ وَاللَّهُ مُولُونُ وَلَا مُعْلَى مُعْدِلُ مُؤْلِقُ وَدُولُونُ وَاللَّهُ مُعْدِلُ مُؤْلِقُ وَاللَّهُ مُعْدِلُ مُؤْلِقُ وَاللَّهُ مُعْدِلُ مُؤْلِقُ وَاللّهُ مُعْدِلُ مُؤْلِقًا وَاللَّهُ مُعْدِلُ مُؤْلِقًا وَاللَّهُ مُعْدِلُ مُعْلِقًا مُعْلِقًا وَاللَّهُ مُعْدِلُ مُؤْلِقًا وَاللَّهُ وَاللَّهُ مُعْدِلُ مُعْدِلُ مُعْدِلُ مُؤْلِقًا وَاللَّهُ مُعْدِلُ مُعْدِلُ مُعْدِلُ مُعْلِقًا مُعْدِلُ مُنْ مُعْدِلُ مُ اللَّهُ وَاللَّهُ وَلِعَالِمُ اللَّهُ وَلَا مُعْلِقًا مُعْلِقًا مُعْدِلًا مُعْدِلُ مُنْ اللَّهُ وَاللَّهُ مُعْدِلًا مُعْدِلُ مُ مُؤْلِدُ وَاللَّهُ مُعْدِلُ مُعْدِلُ مُ مُؤْلِدُ وَاللَّهُ مُعْدِلًا مُعْدِلُ مُ اللَّهُ مُعْدِلُكُ مُ مُعْدِلًا مُعْدِلُكُ مُولِولًا مُؤْلِقًا مُعْلِقًا مُعْدِلُكُ مُولِولًا مُؤْلِقًا مُعْلِقًا مُعْدِلُكُ مُولِدُولُ مُنْ مُعْدِلًا مُعْدِلُكُ مُعْدِلًا مُعْدِلِكُ مُعْدِلًا مُعْدِلُكُ مُعْدِلِكُ مُولِمُ اللَّهُ مُعْدِلُكُ مُعْدِلِكُ مُعْدِلِكُ مُعْدِلًا مُعْدِلِكُ مُعْدِلِكُ مُعْدِلِكُ مُعِلِّ مُعْدِلِكُ مُعْدِلِكُ مُعْدِلًا مُعْدِلِكُ مُعْدِلِكُ مُولِعُ مُعْدِلِكُ مُعْدِلُكُ مُعْدِلِكُ مُعْدِلِكُ مُولِكُ مُعْدِلِكُ مُعْدِلُكُ مُعْدِلُكُ مُعْدِلِكُ مُعْدِلِكُ مُعْدِلًا مُعْدِلِكُ مُعْدِلِكُ مُولِكُ مُعْدِلًا مُعْلِقًا مُعْلِقًا مُعْدِلِكُ مُعْدِلِكُ مُعْدِلًا مُعْدِلِكُ مُعْدِلِكُ مُعْدِلًا مُعْدِلِكُ مُعْدِلًا مُعْدِلِكُ مُعْدِلًا مُعْدِلِكُ مُعْدِلًا مُعْدِلًا مُعْدُلِكُ مُعْدِلًا مُعْدِلًا مُعْدِلًا مُعْدِلًا مُعْمِلًا مُعْدِلِكُ مُعْدُلُكُ مُعْدِلًا مُعْدِلًا مُعْمُولُ مُعْدُلُ مُعِلِكُ م

بنيراز دف سير إنواس أوراسيم الاركردانيده بالمخارة في ودي الما جون بالديكر دسيد الدسمان يحرد ندو حزيد درسوست بكوكوالنكر بالنكر بالنكرينوان الم ندواززديكا ن وبهلوانا نيانوا يحوينيادكننه شادرسنة وعمي ودى يا وي المان الدون و المائل ودووز جند من الوام يون ون عاب لووتو نتر وف وازانجا باصفها ن آمر ميرميوان وعلا لذي خود والهووزي اوبودين المائع ويتنادوالتار لفظر كذخون بني وينطان في المائع المائ به ناخرا عام و داوا به دی داد می زدی فیان افت العبها ن نبتد وابوا مون این ا وبسيات حجد د وبزفه عراف عيسم وفارس سول الدوخود را بخلاف فاستوب الركاكم المعتقد بالتنا بالبرا للومين فاؤنزطم وادريعان بن فانغضت برسند إدتاه معفورجا فيكريود والنجنان بوذكه ازبكهان درسنة تلك المانسين وفات يافت و في للفائع منام شد فاورًا و في لا وروي و وندبالوك ا وخور بركا بي كرابراد وطلنها في الفاز كردوساف أن بالما بينا في دي يكنه الماء كرية الكنا بالمان كرون بريخ ين برون ين المان كرون بريخ ين برون ين المان كرون بريخ ين برون ين المان كرون بريخ ين برون ين برون ين المان كرون بريخ ين برون ين برون ين برون بريخ ين برون ين برون بريخ ين الردوسرير بإديثامي فأوكر في حرسنه للات والبغيز وسيعا بيروشا وزورا في الفاه الدوودايا ودولب اومكر عظيم آباردان سند بحديثيا دار ولجكا فيتونووسوله و

على في الما و المستونا في المنافليم و المرابيل و المراب بالمجنا يدفت وانديا وسخوذكرد بعدا زمدني كونفا وجؤد نرول كرد كو بند سبه دو درست ننشست سبح داه كرد وازاب نزل بكنت وبكذبد آمد واذانجا بشروا ذل من والبلح فينا ديكراس وكوكو را صَنِظ كُمْ وَتُولِيسُ حَوْباتِ لِمُرْجُوباتِ لِمُرادُول الوس فالمراؤد ريرليخ بودامرؤ رسوالوس د علمسند من والمسجنان المسرالوش والعرفة وشر ميني كردن برخبرواسفال كن على نرف جواب دادكماو با دشا والوس بركه است بالوس اها جه تعلى لا الموانجا باجسا وغازا فهست وامارت ازان سنت المج بمخناء سحت لفتادرا الزدانت ومحبوس كرد وجا زيكا نجادكرامد خنان كالمراث كافتند فبول في كان الماعلام رئيد مردم بينوازي فنت الماني اذ اوزند بكذشت مومان سيكيزاً ملكل المنف محمول وشفيريان وجند بوكردا القِلْ وَلَا فَيْ مِنَادَهُ بُودُوبُرُ بِلِدُولُ نِيْدِ بَاطَلَافَ هُجَاكُمُ لِنَاكُمْ بُودُهُ فَيَ اور ذ المفتى عجده هزارمرد بو دخورسام رفن وبالدرمان لفن ابنهرار نيراد الوروع جنكهان ولتكرغلب سيصلف الدمرد دارد مرابا اومفاومت كردن طافت نست عاليًا خزينه وابوواختاء بوكرفن محفني روم وجائ على بناه كبرم نا

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وه بوگري اله بكوشه و پستا ده بو دجون تخان تر رئيساله ندي نتال ازبرای جود بنزیکوشیدوارنرای نزیبا رید و ارسًام بَياعِ مُا وغون رفت سهر وزاع انسيت وازاع اسعيانا درف ولك بناحيف سراه فرسنا د بادشاه با دوسل من وازانها مسراه امديشرايي وشرانيا ن زودامدلسكر على المنويس الأجان باستادند بازان المخلاسيا وندووك برابر با بستا دندان فيان فون آن كثرت بدند زما يذبكر سيد الانسال اورد ندو د قدو تا المنا ن فروكر من المنان على الوا وى دوسه ها الراج ببتال وردند في الما وسياريم عن شاكن شيال والسواي سيال زول الدودرين سيازلها بنهدون مردم مهازوبا زماناندجندي ب داران باندنا تفات كردند كه ملاين والميزند باخراندسين في المان المانفان حكر دند كه ملاية في والمرند بالمرند بالمراند بالمراند بالمرند بالمراند بالمر برئلملازما ني كوبالسا زبودند كفنتد باجيزى نؤسد في نفي فاتا و در نها د تد تعلیات با خواتونان و خزینه موضع دوبیش مے دفت خرازور سیدباد كرك بيعشع كردمردم حمن برداشته بؤكرند بيعضع كردمردم حمن برداشته بؤكرند في التفات بكردند نماني با يسِنادوبازكرد بدروزد بكما درودختروعال أنو بوكشتند وبببريزامل ند ونجانب خوك وفت ونعوازا ندك رؤزكا رئ اورائك فتند بتبر بزاورد ندواذان

ضهائي الحان بردند بكونده والجانيا ساف رسابيد ند الوقاى بن الحوى بن بخرى نوج كل خان جون بند سن كاردر بند المد سن المجود شدوبا دنياه بسراه دفت وزير بحالت عرائ فالم بذوكفنت كوملان النمتنة وبرجام بوده است كوه جد فتمنى جوهر كولت دران دوخد بود بيرت النكاسي كواوراكرفت كالموشا وشا وعض كرذند فترق رابالحي خور بفشاد اند نا انجام را با نام و الجا رسينا خيون آنجام بيندوا نعوام ورون الوردوطفيا ناغازكرد بادنيا ه نسب وافعه بكروسؤد بود نكر سريزوس و مه رؤوزا بستا دُندور نجا زم مراحب كرد ندا و بارد بيل رفت والأبا باران ع النزواز و در ند نكست وهيم عاى تركز كردا في در برزاما سفيا ن بر و

را، دارزابا كوكمار حسن اران فيست أدوسف الدين بزعب فتلخ بوسفياباد كل أنجابود بالبنا ن عالفت داشت بالمعينان الان الجا المبركاوس وذندونودون امر كاوس را ياوردندو برسر حوى نومها ن ايسان واشرفها ن محاد برونشامها ه المكت شدكاوس بقراباغ أمناخ نبزيا بحيث وع الترفيان عازم اران شي كا ارسين الإنها وكاربات المنافق المانها والماع أفتند إرسر جنسرادس افر ويكر صلح كودند كاوتريس والناج والمناع ويجدو الماع والمناع ويكر والمناع والمنا أنجاستكن شدوبها زباوجان أمده وتعدازان وييب والاع سايون ولولية

غراه ملكه وابد سلطت دربان نتدكان حَنِعُ كَا لَى وَالنَّتْ نَيْ خُولُ سَنْ لَهِ بَهِ عِلَى اللَّ فَارْدَى بِرُسْنَا زَفْتَالُ وَغَادَتْ كهِ عَافِينِ عَبِي الْذِينِ دُوخًا لِينِيتِ وصَاحِبِ دُولَتْ زَالْهَا مِرَاطِن عُهَا اللهِ عَالَى الله معدد والما المعدي المعد جَوَابِدِولَنْكُمْ صَفْعًا وَالْ اسْ لَرُدُنْدُوبِهُمُ رَسِيلٌ لِلْ سَلْخِسْعِبَانَ سَنَّةً وكونسزعظيم بكرد تليفلاريان والشرفيان فسأمد للمنادمينه خلاملك ا خريسان وتبع بود تدميته ولنه فيا فرانبكستنداخي وف را نوشون فلرملكه منهنيك ردميس عيس بهاوك كأبورات بودرنا نوع والمنتدوالذون نوع وصده في د النان نه سراوس مينه السرفيان بذينان بريدان لردند نازنام بوددولت كالمان درناج مرد فن كماريورونه و أبريك بريدند و ان يَعْمَ الْمُنْ الْمُرْدُنْ لَمْ فِي الْمُنْ الْمُرْدُنْ لَكُمْ الْمُنْ الْمُرْدُولُكُمْ الْمُنْ الْوُدُ نَد مُوان كُنْتَكُ و دُرَمُعًا بَلَهِ صَفْ راسْ كُردُنْ عِنَا رِنعَ السِّورَانَ عَالَالِمُلْسِ كُلَّهِ إِسْتَ زنم منال دران کوه عن برانف خواراجه برکرخت وجون رايا بصنها يون كالنها ناحكت عود ولنكر عله اورد ونهنشا والسلام بيز الحه بريت أن زدون كست المن فيان روي بوي بها

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سلطنت بارشاه اعظم عالك

كومراجعت عابند بازاتفاف كردند كوبقراباغ دوند ورناش كانت ديدازان باذكود ندواز بتربز على بلتن وابالنكرى بدفع استا ف فيهنا دندادخلافك ونيت بك كه د است وبا زمردم كهنتند كه ا نطايفه وسلخ دلستانا بجبة بالون عود سه دوزه را ه بر روز دون و در در در دو دو د نسبت تراکه موغانا موقوف بودند كم على در ول الماغ دولا كه دارالمل ارانست ما بروج شو ند نزفت وانطا بعنه درفرا باغ المند بها وزغل منا ما كردند با طرال كرى كرد اورد ندو درنا جيت سابنول باعلى فافرانسكستنداوز جهادسنيه بيت وهف تهوي سور

اواوناسية كردندوركا بعايون عارْمِيعِ الْدَسْدَاوَلَ خُواسْنَ لَهِ عَارِمِ الْطَابِقُ لَهُ وَدُولِلْبِ مِنْ اللَّهِ وَ اللَّهِ عَارِمِ الْطَابِقُ لَهُ وَدُولِلْبِ مِنْ اللَّهِ اللَّهِ عَارِمِ النَّالِينِ اللَّهِ اللَّهِ اللَّهِ عَارِمِ النَّالِينِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَارِمِ النَّالِينِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَارِمِ اللَّهِ اللَّهِ عَارِمِ اللَّهِ اللَّهُ اللَّالَّالْمُلَّالِيلِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّلْمُ اللَّهُ اللللَّهُ اللَّهُ اللَّالُّلَّا اللَّهُ اللَّهُ اللَّهُ اللَّا اللّل ومردورويس درويا أه كالألى من أندوبلاد وعفا ومسلانان دراننادلن وجمع المنها والمح ويفت با خرائ عندر شونر آمده خرار عظيم شرفكم براد كرد المجانب كرسان رفت وخوات كدان فاجئا راج دهد راست نيامدا ز البعشريسيا رسفط شد و دردوم شوال ١٥٠٥ محادبه بودميا اعمر نظم اوا في روزجا رسنب بسر ورزمان خواجه لولوبازا جي كسته شدوازا شفيان سِياريهِ الْجِيمُون عِبَان بِهِ الْجِيمُ وَعِبَان بِهِ الْمِيمَ الْمُعَلِّى بَعْظِفْ بَرْد كِن إِلَى سريزامد وبكح بمعه بكزاردكها زاوان مقاعدك كمنضور سرامدكه بغرج

وناسناد جرنا عند ايزدى نفارس ويعنا لحينا ندانى بو دكد لزيها خليالة ملكة والدوول ف خواهد بودوبا شك لاجرة خان يكانال جه من ونع كرد جون الجهن كرد دورا ه وفات يافت المسرع بن عظ عروى جون عَنْ لِي رَسِيدِ بَالِنَ الْمُحْول مَنْ وَلَهِ الْأَلْ وَهُ وَلَا وَرُولُ كَالْفِق بِعُ وَ بان من دو بسب بنكانا الحالية الل لازال عاليًا كرفيتا روبًا كما للأجل المرائد الما وجنيز الجدال من المراكبة بربيلون فراير مورسيدناج الدنا ولدن ولدن والدن والدن والمراق والدن والمراق والدن والمراق والمرا المارس بدا أبوقا لوركا زيار بناء بوالكان نوبا ن انارالله بواهنم ٥ والن ألتر ختون سين مع غوره البلا كسللان بني العون خان بن أبا قا خان بن مولالوخان بنولهان بجلكينان الحالين الساس ما دربرونر خارز برخ وم مع عوره ملطا للخايز دلنا دختون نبنه الاميرد فوا الانبرانسعبد جوبان نورانه مضيعها والبن كأش نورسن خانون بنت كونجا خالو نالحسك المعان في الموخان وبني موجب ويود in the star

